

The Baptist Record

JOURNAL OF THE MISSISSIPPI BAPTIST CONVENTION

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Autism silenced her son; missionary mom found ministry

By Betty Poor

SALTO, Uruguay (BP) — What does a mother do when her 18-month-old son suddenly stops speaking, and can no longer drink from a cup or hold a spoon?

What does she do when it happens on the mission field — only six months after her arrival as a new missionary?

Southern Baptist missionary Iracema Kunkel in Uruguay faced that crisis with her husband Tim and their two older children.

At first they assumed — and were told by doctors — that their son Steven suffered simply from "culture shock." Iracema is Brazilian-born and speaks Portuguese as her native language. Tim Kunkel, from Oakland, Calif., speaks English. When the family came to Uruguay after appointment by the Foreign Mission Board in 1990, they were immersed in a third culture and yet another language: Spanish.

But then Steven's real problem was diagnosed: autism, a severely incapacitating developmental disability caused by physical disorders in the brain.

"I didn't accept Steven's autism when I first found out," Iracema admitted. "I went through a denial stage and had grieving times."

When the shock subsided, though, she began studying about the problem, and turned what could have been a family tragedy into an opportunity for ministry.

First she searched for other autistic children in Salto, the northwestern Uruguayan city where the Kunkels work in evangelism and church planting. She found 62 parents of autistic children who desperately needed

help.

For five years the parents had been trying to start a school for autistic children; their children weren't accepted in regular schools.

"They asked me to talk to their group, and I opened with Jeremiah 33:3: 'Call to me and I will answer you and tell you great and unsearchable things you do not know,'" Iracema said.

"I told them I was shocked with the news about Steven, but that God had given me peace, and I knew he had a plan in this. No one else there was an evangelical Christian. Some were Catholic, some atheistic. But they said, 'Yes, God has a plan, only God.'"

They had not been a support group before — their meetings were strictly business. Iracema soon changed that.

The missionary invited the other parents to her home, and about 15 came to the first meeting. She began teaching them what she had learned through books, articles, and videos — sent by the Foreign Mission Board and an American doctor — about teaching and communicating with autistic children.

Iracema focused on "facilitated communication," a technique in which a "facilitator" supports the hand of an autistic person, enabling him to tap letters on a keyboard or specially designed cardboard alphabet.

The parents have reported encouraging benefits. One 16-year-old autistic daughter is also blind, but her mother has learned to treat her like an adolescent rather than a 5-year-old. The daughter is much happier and

behaves better. The mother of a 13-year-old autistic girl once did everything for her. Now the girl is learning to do things for herself.

Until she left for a U.S. furlough in June, Iracema met with the parents every Tuesday night. She prayed for each of the children and their families and told them God loves them.

She's also seen many changes in Steven. He's learned to communicate much better with his family. His brother and sister understand his problem and help him rather than resent him.

The Kunkels now use only one language (English) at home for family conversation. Steven, now 5, has learned home responsibilities like putting away his toys. After home schooling her 6-year-old, John Glenn, all morning, Iracema spends two hours each afternoon teaching Steven. She keeps a daily journal on his progress, and now he's working on the same subjects other 5-year-olds learn in school.

During the Kunkels' year-long furlough, Steven is attending special education classes in public school in Kennewick, Wash. Iracema is working as a special education volunteer at his school to learn more about techniques for teaching autistic children. She's also taking special education classes on autism at a community college.

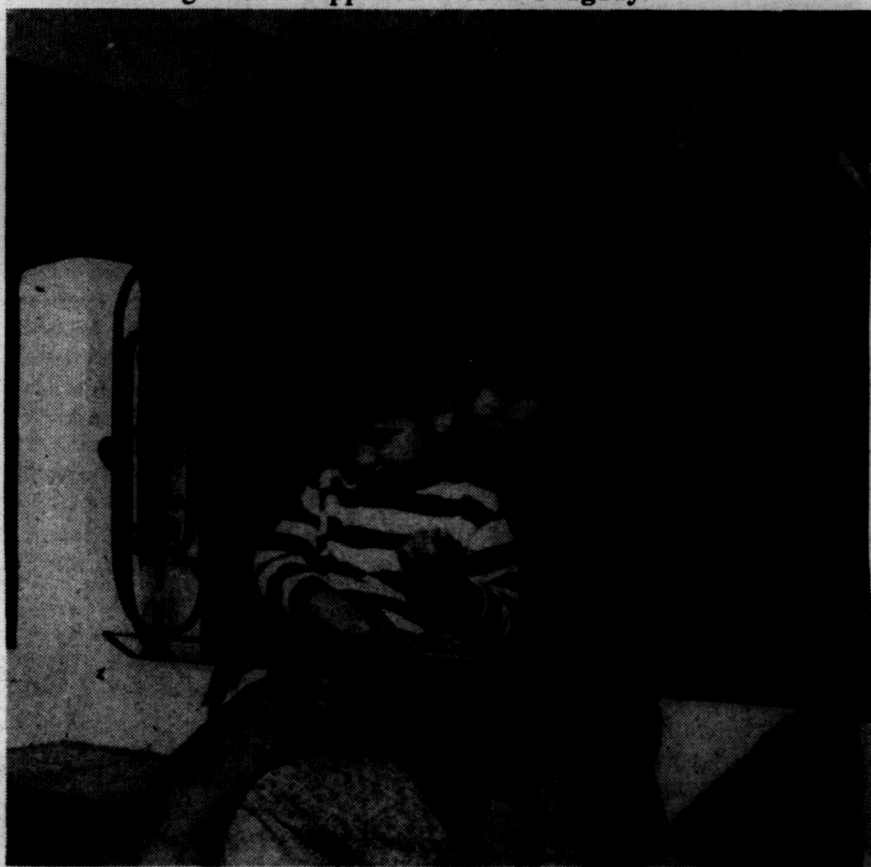
She feels her ministry in Salto has only begun. When the Kunkels return there next June, she hopes to use her new training and experience to help the parents of autistic children fulfill their dream of a special school.

"It's easier for me to accept Steven's autism because I know God has a plan for each of my children," Iracema said. "God has a plan for Steven, and I know he's going to use him."

Considering what's happened

among the desperate community of parents and autistic children in Salto, you could say God already has.

Poor and her husband Wally are Southern Baptist missionaries in Uruguay.



MEETING SPECIAL NEEDS — Southern Baptist missionary Iracema Kunkel holds her son, 5-year-old Steven, at home in Salto, Uruguay. Just six months after the missionary family arrived on the mission field, Steven stopped speaking and became unable to drink from a cup or hold a spoon. Later he was diagnosed as suffering from autism, an incapacitating developmental disability. To help herself cope, his mother looked for other parents of autistic children in the area. She has since formed an educational and support group for other parents of autistic children in Uruguay. Iracema, who is from Brazil, and her husband Tim, from Oakland, Calif., currently are on furlough in Kennewick, Wash. (BP photo by Wally Poor)

WMU sets change

The Southern Baptist Woman's Missionary Union (WMU) will change its quarterly release dates for missions education curriculum beginning in September 1996, according to Joyce Mitchell, WMU associate executive director. "Church leaders have been telling us for some time that a September curriculum release date would be helpful to them," she said. The change is also in keeping with recent decisions of the Southern Baptist Convention (SBC) interagency council and instructions from messengers at the June 1994 SBC annual meeting in Orlando. The SBC Brotherhood Commission will join WMU in moving to the new schedule in 1996, and some Baptist Sunday School Board programs will begin using the new schedule as early as September 1995. WMU leaders chose to implement the new schedule in 1996 because of major changes in WMU already planned for 1995. Baptist Women and Baptist Young Women will be replaced in 1995 with a new organization called Women on Mission, and Missions Mosaic magazine will debut in the fall of next year.

Christians aid N. Koreans

Kim Yo Chung is on the run and if North Korean agents catch up with him, he knows he's a dead man. For most of the past year, however, he has found sanctuary and the love of Christ with an American Christian couple who have taken the risk of sheltering him in their home. Kim escaped from a North Korean lumber camp in far eastern Russia near the Chinese border, where up to 20,000 North Koreans are forced to work in virtual slavery for up to three years at a stretch. The logging operations have long provided economic benefits to both North Korea and Russia, so the abuse continues. North Korean agents relentlessly track down deserters, breaking both legs so they can't escape on their way back to North Korea to be put to death. Kim, who has a wife and child, is one of many deserters who have found asylum and salvation with Christian workers who also hold Bible studies and conduct discreet baptisms among the workers who will be returning to North Korea — this time with the gospel of Christ in their hearts and minds.

Looking Back...

10 years ago

Larry Braidfoot, general counsel for the Southern Baptist Christian Life Commission, warns that lottery companies are on the march nationwide and in Mississippi, and they have millions of dollars to spend to legalize the game of chance.

20 years ago

Mississippi Baptists are within \$50,000 of their \$1,250,000 goal in the drive to restore Gulfshore Assembly, which was destroyed in 1979 when Hurricane Camille came ashore along the state's Gulf Coast.

50 years ago

The T.E.L. Sunday School class of Main Street Church, Hattiesburg, is commended for announcing that they will begin sending a subscription of *The Baptist Record* to the municipal library for all to see and read.

EDITOR'S NOTEBOOK

Guy Henderson

Who really supports the CP?

It is good to note that Mississippi Baptists continue to set records in Cooperative Program giving. The August CP totaled \$2,127,075, which is half a million dollars more than we gave in August a year ago. Thus far in 1994, CP giving is 6.4% more than in 1993. The state average is nearing 11% of the church offering. This is an amazing record and measures much dedication and sacrifice.

The Stewardship Commission, SBC, released a list of the top 100 churches in membership and their CP record. First, Dallas, gave 3.08%; Bellevue, Memphis, 3.49%; First, Jacksonville, 4.25%; North Phoenix, 4.62%; Second, Houston, 1.43%; First, Houston, 3%; First, Atlanta, 2.50%; First, Del City, Okla., 3%; First, San Antonio, 9.63%; Prestonwood, Dallas, 2.78%; First, Amarillo, Texas, 13.14%.

Most of these churches supported missions in other areas with fantastic amounts. First, Dallas, for instance, gave 47.97% to mission causes, but only 3.08% went through the Cooperative Program.

Overall, it is a sad picture of support for the mission arm of Southern Baptists.

The pastors of about half of the above churches have served as president of the SBC. Some helped to lead the motion that

passed at the Convention's meeting in Orlando to deny the Cooperative Baptist Fellowship the privilege of sending money to SBC causes.

Interestingly enough, First Church of Amarillo, Texas, gave 13.14% (to lead the top 10) in CP giving and also supports CBF missions. So many leaders seem to be able to talk the talk but the record denies that they walk the walk.

For years we have received strong statements from SBC leadership to support the Cooperative Program and indeed we should. How refreshing to see Jim Henry, who has a healthy record of support for CP at First, Orlando, elected president of the SBC.

Lately, other ripples have crossed the pond where CP is loudly supported with words but actions weaken the effort. Some Home Mission Board trustees want to study the HMB relationship to state conventions that handle monies received from CBF.

Florida Baptist leadership rattled a lot of cages with "They have no right to investigate us, just as we have no right to investigate them." Florida, which is a monumental home mission field, was sending \$1.9 million to HMB and getting \$1.3 million back to support mission activities in Florida. Florida will not likely pass the suggested change, but still it

makes you wonder who really supports the Cooperative Program.

In addition, Texas has felt the political strait-jacket once too often and will consider a plan of flexible giving at its fall state convention meeting.

Long before that, Virginia voted to allow churches to support any of three varying budget programs if they so chose; North Carolina Baptists can choose an alternative CP budget, if the church desires.

None of this offers great encouragement to the Cooperative Program. Money has a tendency to follow the heart and not all hearts are enthralled with present SBC methods.

This is the moment for SBC-State Conventions to have a summit conference and press out some political wrinkles. The dismantling of the world's best mission program can cause little rejoicing. More than 4,000 foreign missionaries and an equal number of home missionaries depend on it.

Mississippi churches have remained faithful to the CP cause. Several of our churches give over 30% to the Cooperative Program, 33 churches give between 20-30%, and as one secretary said, "Nine pages of churches give 10-20%." This is an excellent record and faithful Baptists are to be commended.



Source: *The Best Cartoons from the Saturday Evening Post* compiled and edited by Steven Pettinga. (Zondervan, 1993), available at your local bookstore or by calling 800-727-3480.

THE FRAGMENTS

True currency

Quilts have become big business. Just price one on the highway and it will make an electric blanket seem cheap. My mother was rich but didn't know it. She was a great collector of quilts. The Dow Jones didn't mean near as much as squares and cotton. Her marital advice to young brides was to have plenty of quilts. Two of her sons built a "quilt closet" for her when she lived in Forest.

It could well be the only quilt closet left standing. I personally know there is not another one like it. Mama never believed a bed was made properly unless there were several quilts under the counterpane... which she called the "country pin."

doubts: "Well, just kind of wondering. Am I ready? Have I lived as close to Christ as I should have or could have? Have I done everything God wanted me to do since I've become a Christian, you know? I realize already my past is forgiven, OK? All the crimes and sins, and things that I did in the past... he washed that under the blood.

"Since I've become a Christian, have I lived as faithfully, you know? Am I going to hear him say, 'Well done, thou good and faithful servant?' That's what I want to hear, right? Because I want to be good and faithful."

Asked what advice he would give young people, Nethery said: "Well, I feel like the most important thing in life is to have that personal relationship with God

When the Woman's Missionary Union (WMU) observed its 100th anniversary, the women in Mississippi went on a quilting bee revival. The Baptist Record was inundated with pictures of beautiful quilts. Mama always loved the WMU but those pictures really solidified the relationship. She thought the religious world was finally coming back to a truly conservative doctrine.

Recently I noticed a quilting frame with a nearly finished quilt at the Eastside Church in Forest. Frank Morgan, pastor, said it was another ministry of the church. Mama would have moved her membership had she known about it. — GH

through the Lord Jesus Christ. And to, above anything, to make sure you have that intimacy."

Nethery's last words to McDonald were: "Thank all the people at the Radio and Television Commission. I appreciate your prayers, love. And pray for my family. That's what I really ask at this time. Pray that God's will be done in my life and that my family be comforted and able to calmly and peaceably accept whatever happens... whether I'm here or with Christ."

RTVC leaders urged viewers to videotape the "Nethery" edition of "Close-up and Personal" for showing to youth groups.

A videotape of the Nethery program can be purchased from the RTVC; phone (817) 737-4011.

Risenhoover is consultant with RTVC, Fort Worth.

Convict's voice from the grave sounds warning to viewers

By C.C. Risenhoover

FORT WORTH (BP) — A voice from the grave will speak to young people via satellite Sept. 28, Oct. 5, and Oct. 6. Those are the dates ACTS and FamilyNet will telecast convicted cop killer Stephen Nethery's last interview, conducted the day before his execution in Texas.

The interview is on the program "Close-up and Personal," broadcast on FamilyNet Sept. 28 at 8 p.m. ET and simulcast on both ACTS and FamilyNet Oct. 5 at 11 p.m. ET. The program will be telecast again on ACTS Oct. 6 at 10:30 a.m. ET.

FamilyNet is the Radio and Television Commission broadcast television service that reaches into more than 50 million homes. ACTS is the agency's cable television service that reaches into more than 20 million homes.

Producer Rosser McDonald interviewed Stephen Nethery just before he was put to death by lethal injection on May 27, 1994.

An earlier Nethery testimony was part of "Set Free," an RTVC documentary produced for NBC stations in 1991.

Nethery, whose grandfather and great-grandfather were preachers, never denied killing police officer J.D. McCarty in February 1981. Instead, he expressed guilt and remorse for what happened.

The way he told it, at age 19 he and a drinking buddy left Soddy-Daisy, Tenn., to find "the good life" in the big city. They ended up in Dallas. What followed was a year and a half of drugs, alcohol, girls, and robbery.

Nethery and a young woman were parked near White Rock Lake in Dallas when they were interrupted by Officer McCarty, told to get dressed and go home. As the policeman was returning to his patrol car something snapped in Nethery's mind. He got out of his car and started shooting wildly. McCarty died from a bullet wound

to his head. Nethery was convicted and given the death penalty.

He said what he did was not the fault of how he was reared.

"My parents tried very hard," he said. "I had every break in the world. We didn't come from a poverty-ridden family or ghetto or anything like that.... I had no good excuses. I had everything I needed. I had love and support.... They took me to church.... I just rebelled from an early age."

Parents Hal and Evelyn Nethery raised three children. Stephen was the middle child. There is an older son, Mike, and a daughter, Susan. The parents are members of Pilgrims Rest Church in southeastern Tennessee.

As for his feelings about dying, Nethery said, he had an "indescribable... peace and joy" mingled with "a few moments of anxiety or doubt."

Nethery, who said he was "born again" July 1, 1981, described his

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Trustees affirm Land's signing of Catholic-evangelical paper

NASHVILLE (BP) — Christian Life Commission trustees unanimously affirmed CLC Executive Director Richard Land's signing of the controversial and historic document "Evangelicals and Catholics Together" and also affirmed "the desirability of (the CLC staff) pursuing efforts with like-minded groups" outside the denomination.

The trustees' affirmation, during their annual meeting in Nashville Sept. 13-14, was in response to a motion referred by the 1994

Southern Baptist Convention in Orlando. That motion, written by messenger Robert N. Good Sr. of Mississippi, sought to censure Land and Home Mission Board President Larry Lewis for signing the document and to bar future cooperative efforts. Home Mission Board trustees recently affirmed Lewis' signing of the document, then later 11 HMB trustees signed a minority report dissenting from the action.

During the CLC trustees' meeting, no trustee spoke against

or voted against the motion to support Land. Discussion centered around how and why the document became so controversial. Land told trustees he was surprised the document stirred so much controversy, particularly among conservatives in the denomination.

"I must tell you that we were all genuinely shocked by the degree and the venom of the attacks," Land said. "We assumed that an attack would come from liberals who shake in their boots

at the potential of Catholic-evangelical cooperation on the culture war that we face. Had I had any inkling that it was going to cause this kind of controversy, I would have certainly consulted with more people and with some of the people on this commission (board) before I signed it."

To support their stand, trustees cited passages from sections on "Religious Liberty," "Cooperation," and "The Christian and the Social Order" in the 1963 Baptist Faith and Message.

CLC trustees also voted not to accept Cooperative Baptist Fellowship funds retroactive to June 15, when the SBC in Orlando adopted a motion directing SBC agencies and institutions to decline funds channeled through the CBF, a fledgling denomination of Baptist moderates opposed to SBC leadership in the process of breaking away from the SBC. Land previously had returned a check for \$1.47 from the CBF issued to the CLC after June 15.

THE SECOND FRONT PAGE

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Baptists plan quick relief, aid in U.S.-occupied Haiti

RICHMOND, Va. (BP) — While the world breathed a sigh of relief after negotiators averted a U.S. invasion of Haiti, Southern Baptists stepped up relief plans to ease the pain of suffering Haitians.

The projects — a joint effort of the Southern Baptist Brotherhood Commission and Southern Baptist Foreign Mission Board — likely will send at least 150 U.S. volunteers to Haiti. First they'll distribute food to hungry Haitians. Additional teams may work in medical care, water well repair, water purification, and construction.

"We're grateful it appears there will be a peaceful solution" to the crisis in Haiti, said Ronald Wilson, who directs Foreign Mission Board work in the Caribbean. "We're evaluating when we can return to Haiti through various means so we can minister to human needs."

Planners first thought the relief projects would occur shortly after an expected U.S. military attack against Haiti. That scenario

changed late Sept. 18 when negotiators led by former President Jimmy Carter reached an 11th-hour agreement with Haitian military leader Raoul Cedras. The deal, made as 61 U.S. invasion planes were on their way to Haiti, requires the nation's military leaders to step down Oct. 15.

Missionaries David and Judy Heady, from Owensboro, Ky., and some of their colleagues spent most of the day Sept. 18 praying for U.S. and Haitian leaders trying to negotiate a settlement. The Headys, Southern Baptists, serve in Haiti through Global Outreach, a mission agency in Tupelo.

"There's been an extreme amount of tension," reported Heady by telephone Sept. 19 from his home overlooking Port-au-Prince bay as he watched some of the first U.S. soldiers land in Haiti. "But we're thankful to God that in that 11th hour the troops were turned around and we didn't have a forceful entry by the U.S. military

into this country."

A team of Southern Baptists hopes to travel to Haiti to assess human needs as soon as arrangements can be made, Wilson said. The group will include Foreign Mission Board missionaries who left Haiti just before a ban on U.S. commercial flights there took effect June 25.

They are career missionaries Mark and Peggy Rutledge, from Murfreesboro, Tenn., and Glendale, Calif., respectively; International Service Corps workers Ed and Mary Brentham, from Belton, Texas; and journeyman Todd Lowe, from Central, S.C.

Other assessment team members likely will include leaders from the Brotherhood Commission, the Foreign Mission Board, and some state Baptist conventions experienced in relief projects, Wilson said.

The team will determine what needs Southern Baptist volunteers can best meet in Haiti.

Southern Baptist relief planners expect volunteers first will work in food distribution for about seven weeks. Project logistics are still being worked out.

"There are a lot of things up in the air," said Rutledge Sept. 19, shortly after talking to a Haitian Baptist leader in Port-au-Prince. "We haven't been able to determine whether the embargo has been lifted although we've heard that reported on the news."

Qualified Southern Baptists who want to volunteer for these projects should call the Brotherhood Commission at (800) 280-1891 or (901) 722-3787. Financial contributions for the Haiti project may be sent to the human needs department of the Foreign Mission Board, P.O. Box 6767, Richmond, VA 23230-0767 or to the Brotherhood Commission, 1548 Poplar Ave., Memphis, TN 38104.

of First Church, Indianola. Williamson is a church starter missionary for the Home Mission Board.

Among the 15 seminars to be offered during the conference, topics include "Looking for Love in all the Wrong 'Faces'?" "Finding the Truth in the Era of Oprah, Phil, and Geraldo," and "Dealing with Abusive Relationships."

Lee Sanders, a student at the University of Mississippi, is state BSU president.

The program is sponsored by the Department of Student Work, Mississippi Baptist Convention Board. For more information, call that department at (800) 748-1651.

Student Conference set for Sept. 23, FBC, Clinton

The State College Student Conference will take place Sept. 23-24 at First Church, Clinton.

"Sharing Our Hope" is the theme of the conference, which begins at 7:30 p.m. on Friday and concludes the next afternoon at 5:30.

This annual meeting of Baptist students from all over Mississippi will feature testimonies by summer missionaries, music led by Mack and Shayla Blake of Ruston, La., and messages by Keith Tonkel, Rob Boyd, and Dottie Williamson.

Tonkel is pastor of Wells Memorial United Methodist Church in Jackson. Boyd is pastor

State directors review draft of HMB report

ATLANTA (BP) — Executive directors from more than 30 state Baptist conventions reviewed the confidential draft report concerning the Home Mission Board's relationship with state conventions.

Roy Smith, executive director-treasurer of the State Convention of North Carolina, called the discussion "a helpful process."

"I think it most important that we had a chance to share in the discussion of what we might do to enhance our work in the future," Smith told Baptist Press following the meeting, which he termed "open, candid, and helpful." Smith serves as president of the state executive organization.

The state executives met Sept. 16 with members of the controversial committee which was created by a vote of the HMB executive committee last June.

HMB board chairman Bob Curtis, pastor of Ballwin (Mo.) Church, agreed the meeting was beneficial, saying it cleared up misunderstandings and misperceptions. "I think the meeting alleviated a lot of preconceived concern about (the committee's) intent," Curtis said. "Our purpose has never been to investigate the state conventions but to strengthen and enhance our relationships."

Greg Martin, HMB director from Mississippi who made the motion creating the committee and a member of the study committee,

agreed the meeting with state execs was positive.

"This was a very open and honest dialogue. There should be more meetings like this between groups in the Southern Baptist Convention," Martin said.

The committee report distributed at the meeting was labeled "working draft." Curtis said all comments from the meeting would be shared with committee members prior to their next meeting in two weeks. According to Curtis, the committee will finalize its recommendations and present them to the HMB's administrative committee, with full board action anticipated in December.

Curtis explained the report is confidential at this point because it is still a draft but said it is divided into three sections. "The preface reiterates our intent regarding the motion. A report section lays out the historical foundations for our relationship with state conventions, particularly addressing both the autonomy as well as interdependence of our entities," he said. "The recommendations area will seek to put the committee work to rest, as well as focus on the mutual trust and understanding necessary for us to work together."

Both Curtis and Smith told Baptist Press several members of the group made a point of affirming the leadership of Larry Lewis, HMB president, and his staff.

Hotels available to state convention messengers

Messengers planning to attend the 1994 Mississippi Baptist Convention (MBC) Nov. 1-2 have a variety of hotels and motels from which to choose. Below is a partial list of facilities located near the convention site, First Church, Jackson. Prices do not include tax. Identify yourself as with the MBC to insure quoted price.

Admiral Benbow Inn, 905 N. State St., (601) 948-4161; \$33 for single (one or two people), \$42 for double (two to four people) and king-size bed.

Cabot Lodge, I-55 North at County Line Road, Ridgeland, (601) 957-0757; \$60, single standard, \$64, king-size bed, \$8 per additional person.

Cabot Lodge, Millsaps, State

Street at Woodrow Wilson, (601) 948-8650; \$62, flat, lower floor, \$72, executive floor.

Coliseum Ramada Inn, I-55 North between Pearl and High street exits, (601) 969-2141; \$53, single, \$60, double.

Holiday Inn Downtown, 200 E. Amite St., (601) 969-5100; \$60, single or double.

Red Roof Inn, I-55 North at High Street, (601) 969-5006; \$30.99, single, \$41.99, double.

Wilson Inn, I-55 North at High Street, (601) 948-4466; \$39.95, single, \$45.95, double.

Edison Walthall, 225 E. Capitol, (601) 948-6161; \$60, single, \$70, double, guaranteed block of eight or more rooms, \$54, single, \$64, double.



Association's Gold Award

Carroll Association received the Associational Gold Award from the Discipleship and Family Ministries Department of the Mississippi Baptist Convention Board (MBCB). Mose Dangerfield (left), director of the Discipleship and Family Ministries Department, presented a plaque to Jane Blair (center), associational discipleship director, and Ronald Ballard (right), director of missions, during the Aug. 22 pastors' and directors' dinner. The Gold Award is given to associations which excel in meeting standards for Discipleship Training set by those sections of the Baptist Sunday School Board and MBCB.

Baptist Women, Young Women will travel to Oxford for retreat

Camp Lake Stephens near Oxford will be the site of the fall 1994 Baptist Women/Baptist



Sugg

Young Women Retreat on Oct. 7-8. Retreat theme is "A Time to Grow."

Nan Sugg, appointed in 1977 as missionary to Taiwan by the Southern Baptist Foreign

Mission Board (FMB), will share her experiences on the mission field.



Edwards

Kay Brown, FMB missionary nurse since 1986, will describe her work in Barranquilla, Colombia, South America.

Judy Edwards, products editor for the Woman's Missionary Union (WMU) of the Southern Baptist Convention, will share her experiences as a South-

ern Baptist Home Mission Board missionary on a Navajo reservation.

After supper on Friday evening, there will be specialty conferences, testimonies, missions speakers, and music.

Music will be led by Deborah Sanders and Melissa Alexander of Oxford. Martha Kate Phillips of Calhoun City and Donna Brown of Big Creek will lead crafts.

Cost of the retreat is \$25 per person. Registration will begin at 4 p.m. on Oct. 7 at Camp Lake Stephens, located five miles outside Oxford on Highway 334. The retreat will conclude after lunch on Oct. 8.

Deadline for reservations is Oct. 3. For more information, contact Ashley McCaleb at WMU, Mississippi Baptist Convention Board, P.O. Box 530, Jackson, MS 39205-0530. Telephone: (601) 968-3800 or toll-free (800) 748-1651.



Brown

Samford trustees vote to elect their own successors

BIRMINGHAM, Ala. (ABP) — In a surprise move, trustees of Samford University voted Sept. 13 to elect their own successors — a prerogative granted to the Alabama State Convention since 1845 — saying the move is necessary to protect the Birmingham, Ala., school from a fundamentalist takeover.

At its regular fall meeting, Samford's board of trustees voted to take legal steps to allow it to elect its own board of trustees without approval of the 1 million-member state convention. In the past, the convention has elected Samford trustees selected through a nominating process, traditionally in consultation with the school's president.

The change takes effect immediately, leaving it up to the convention to decide whether to retaliate, either by challenging the move in court or defunding the \$4 million it contributes to Samford's \$68 million budget.

The university's president said he hopes neither action will be necessary, because the change is not intended to alter Samford's relationship with Alabama Baptists.

"This university does not want to change its mission or its relationship with Alabama Baptists," said President Thomas Corts, who marked his 10th anniversary at the school last year. "We did not take this action out of hostility, retribution, or in response to any particular event. This is a result of quiet, reflective thinking about the future and destiny of this institution."

Samford "stolen" from state

However, one of the two board members who voted against the change, Calvin Kelly of Birmingham, said: "Samford University has effectively been stolen from the state convention. There is no way that the relationship between Samford and the state convention will not change. As I see it the ties have been severed."

Dewey Corder, the president of the state convention and an ex-officio member of the Samford board, was not present at the meeting and said he could not predict the impact of the decision.

"I don't want to be reactionary, although I was surprised," said

Corder, pastor of the First Church, Trussville near Birmingham. "I respect the integrity of the board members, and Dr. Corts has affirmed to me Samford's relationship with the state convention. I personally regret that we have an environment that has created what they see is a necessity to take this action. I want to give this decision as much space as I can without being judgmental and without compromising my responsibilities as state convention president."

Alabama exec. didn't know

Troy Morrison, the executive secretary of the Alabama Baptist State Convention, also could not attend the meeting. Morrison said he was "disappointed" by the trustees' action, which was not discussed with him in advance. "This is an Alabama Baptist matter and should be discussed within the family of Alabama Baptists," said Morrison.

Corts, who called both Morrison and the convention's attorney after the vote, said giving prior notice to convention officials would have placed them in "an untenable position."

Samford, which enrolls 4,500 students and whose endowment is among the top 5% of institutions in the country, currently receives approximately \$4 million out of its \$68 million budget from the Alabama State Convention's Cooperative Program budget. University officials stated that Samford gives back almost half that amount in direct scholarships to the dependents of ministers and to ministerial students.

Trend in Baptist schools

The Samford move follows a new trend for Baptist colleges. Hoping to avoid the turmoil felt in recent years by seminaries coming under control of trustees elected by the conservative faction running the Southern Baptist Convention, several state convention-owned schools have taken steps to distance themselves from the denomination's political process.

Furman University in South Carolina, Wake Forest University in North Carolina, Baylor University in Texas, and Stetson University in Florida have all distanced themselves from their respective state conventions in the last few years, in some cases severing all legal ties.

Some observers, however, say such moves often signal a first step away from a distinctively Baptist heritage. "The record of history shows that, in the long term, most institutions that have broken ties with their constituency do not retain a lively commitment to the Christian faith but only a thin veneer of religiosity, if even that," observed Timothy George, dean of Samford's Beeson Divinity School.

George, who added, "I do not think history must necessarily

repeat itself," said the Beeson school, which receives no state convention money, will remain "explicitly evangelical" and "continue to nurture a close and mutually supportive relationship with the Alabama Convention."

Corts said Samford did not follow the models of other Baptist universities in changing its board selection process.

Corts said recent events "alarmed" trustees about the potential for political manipulation of the trustee process.

Politics make school vulnerable

"It appears that political factors increasingly impact the Southern Baptist Convention, with obvious potential to disrupt the Alabama Convention," said the board in "A Report to Alabama Baptists," a six-page question-and-answer statement that was mailed to pastors following the vote.

"These factors, along with proposals concerning denominational trustees here in Alabama, have raised the possibility that great harm could come to Samford. If the election of Samford trustees — who have ultimate responsibility for Samford University — is placed in doubt every year, and the threat of 'stacking' the board of trustees with persons of particular political loyalties is ever-present, and Samford is regularly harassed with minor charges only to be exploited for what appear to be political objectives, then the university's current operations and future progress are jeopardized."

Board Chairman Gerow Hodges of Birmingham said all long-range studies for the university showed continuing progress and growth but that the politics of board selection remained a glaring vulnerability. Hodges said the board feared the possibility of an organized "takeover."

Heading off takeover

"Our trustees saw this situation as extremely grave," said Hodges. "To deal with it, our board chose a far-sighted course of action that allows us to remain vitally close to the Alabama Baptist State Convention, while safeguarding the university's future."

Dissenting trustee Kelly, pastor of Birmingham's Valleydale Church, said he resented the "slick, orchestrated" way the vote took place. "I frankly think that this is a raw and arrogant abuse of power, stealing Samford from a constituency that has loved it, nurtured it, and given sacrificially to it for 150 years. All of this was broken in an hour's time."

"It reeks of distrust and paranoia on Samford's part. It's terribly ironic that what we have said is that we cannot trust 1 million Alabama Baptists, but we are asking the state convention to entrust 36 individuals with absolute control of this institution."

Hunger funds released for resettlement

ATLANTA (BP) — Here is an update on Southern Baptist ministry with Cuban and Haitian refugees:

— The Home Mission Board has released \$20,000 in hunger funds to be distributed through the HMB's refugee resettlement office.

— The Transit Center in Key West, Fla., the subject of a story released by Baptist Press Aug. 22, is no longer receiving refugees due to the change in

government policy. Tomas Diaz, home missionary and director of that center, has been given permission to visit refugees detained at the Key West Naval Base.

— Refugee kits are being collected by the Miami Baptist Association. Kits should include towel, washcloth, deodorant, bar of soap, comb, toothpaste, toothbrush, shampoo, and Band-Aids. Send kits to the Miami Baptist Association, 3520 SW 97th

Ave., Miami, FL 33165. Spanish and Creole Bibles are also needed.

— The HMB refugee resettlement office is looking for churches to sponsor Cuban and Haitian refugee families. For information, call the office at (404) 898-7395.

— Ten Southern Baptist chaplains are among the 39 military chaplains serving in Guantanamo Bay, Cuba, where thousands of Haitian and Cuban refugees are being held.

Majority, minority positions aired on proposed Texas budget changes

DALLAS (BP) — The 213-member executive board of the Baptist General Convention of Texas at its Sept. 13 meeting in Dallas recommended a \$63.5 million-plus giving goal including a \$41 million Texas Baptist budget for 1995 and heard majority and minority reports from the Cooperative Missions Giving Study Committee.

The board, which conducts business of the BGCT between annual convention sessions, overwhelmingly rejected an amendment to the budget proposal by John Brunson of Houston that would have reduced funding to Baylor University by \$3.1 million.

The board recommended an increase to Texas missions causes of \$770,210 (1.9%) over the 1994 budget. However, \$724,407 simply reflected a transfer to the Texas budget of expenses for the ministers protection plan and Cooperative Program promotion which previously had been shared

with the Southern Baptist Convention.

The proposed budget will be considered for approval by messengers to the annual BGCT meeting, Oct. 31-Nov. 1 in Amarillo. If approved by the state convention, gifts for the Cooperative Program unified budget would be distributed 64.5% to Texas causes and 35.5% to worldwide missions.

Under the committee's recommended approach, the BGCT would continue its current practice of allowing churches to delete up to five line items from the BGCT and SBC budget and still have their contributions count as Cooperative Program.

In a minority report presented on behalf of five of the study committee's 22 members, John Hatch of Lake Jackson recommended only gifts to the BGCT and/or the SBC be recognized as Cooperative Program contributions.

The full committee's recommendations represent "a radical

change in both the structure and understanding of the Cooperative Program that would effectively destroy the Cooperative Program as we have known it," Hatch said.

"At a volatile time in our state, the proposal of the majority would add fuel to an already smoldering fire," he said.

Hatch appealed to the executive board to reconvene the committee and instruct them to "revisit" their recommendations in order "to keep intact the greatest delivery system in the history of Christianity."

Although questions were raised both of committee chairman Cecil Ray and Hatch by board members, no action was taken. Since the Cooperative Missions Giving Study Committee was authorized by the state convention, board approval of the recommendations was not required. The committee's report and recommendations will be considered by messengers at the state convention.

Southwesterners say, "wait and see" if Hemphill can build bridges, trust

FORT WORTH (ABP) — Picking up the pieces is the priority this fall at Southwestern Seminary, which is still rocking from the most turbulent event in the school's 86-year history — the March firing of President Russell Dilday.

Building bridges, trust, and a climate for spiritual renewal on campus are among the top agenda items for Kenneth Hemphill, who was elected in July to succeed Dilday as president of Southwestern.

Total enrollment at Southwestern this semester is 3,254, a decrease of about 6% from the 1993 enrollment of 3,458. The decline comes after a 3% rise in enrollment last fall. The 204-student drop in enrollment breaks

down to 156 fewer new students and 48 fewer returning students.

Hemphill, however, points to a "fairly predictable and steady decline" in seminary enrollment over most of the last 10 years. He termed a drop of only 6% "a small miracle" in light of Dilday's dismissal and events that followed.

The seminary reportedly is \$600,000 behind in its contingency budget set up last spring. The bulk of that deficit is due to the loss in enrollment, according to a seminary source. Another \$180,000 loss is attributable to lost revenue from the Cooperative Baptist Fellowship, which in June was prevented by the SBC from funding the seminary.

In addition to working on

expanding enrollment, Hemphill also plans to pursue endowment dollars aggressively. At a Sept. 12 general faculty meeting, he said one fourth of the seminary's budget by the year 2000 will come from endowment earnings.

Among Hemphill's other objectives is to reclaim the seminary's reputation for evangelistic fervor. Citing concern that some perceive Southwestern has "lost its fire for evangelism and missions," Hemphill reportedly required faculty to sign cards pledging to witness to "60 souls in 60 days" beginning Jan. 1, 1995.

Hemphill also has a hunger for revival and spiritual renewal, beginning on Seminary Hill. The fall's first week of seminary chapel services featured a prayer emphasis, followed the next week by the seminary's annual fall revival.

While many students, faculty, and seminary supporters seem to be embracing his initiatives enthusiastically, others are adopting a more cautious "wait and see" posture, and some are anxious to "bail out."

William Tolar, vice president for academic affairs and provost at the seminary, said most faculty and staff seem to be "coming with an open, wait-and-see attitude."

But some other faculty members, who asked not to be named for fear of reprisal, spoke of apprehension and uncertainty.

"There is as low a morale among the faculty as I have ever seen," one professor said.

"With the scrambling to get out of here as quickly as possible, it's not hard to imagine that 10-to-15 of the 40 School of Theology faculty members could be gone by the end of this semester, another dozen or so by next summer," another faculty member speculated.

WBS preview clinics set in four locations

A preview clinic for the 1995 Winter Bible Study (WBS) in Galatians will be repeated in four locations across the state Oct. 10-13. Each clinic begins at 9:30 a.m. and concludes at 3:30 p.m.

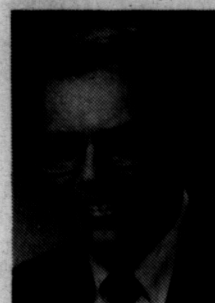
James Earl Harvey, a consultant in the Baptist Sunday School Board's Bible teaching-reaching division, will lead the WBS overview in all four locations. Prior to joining the BSSB staff in 1987, he was a pastor, adjunct professor, and BSSB curriculum writer. He is a graduate of the University of Oklahoma and holds master's and a doctorate from Southwestern and Golden Gate seminaries, respectively.

The four clinic sites are: Oct. 10, Blue Mountain College, Paschal Student Center; Oct. 11, Delta State University, Baptist Student Center; Oct. 12, Missis-

sippi College, B.C. Rodgers Student Center, Hall of Fame room; and Oct. 13, William Carey College, Thomas Business Building, Kresge room.

There is no cost for the clinics, which includes a complimentary lunch provided by the respective schools and the Mississippi Baptist Convention Board's Sunday School Department.

Reservations are not required. For more information, contact Larry Salter, MBCB, Sunday School Department, P.O. Box 530, Jackson, MS 39205; phone (800) 748-1651 or (601) 968-3800.



Harvey

Thursday, September 22, 1994

BAPTIST RECORD PAGE 5



Causey on campus

Bill Causey, executive director-treasurer of the Mississippi Baptist Convention Board, recently was guest chapel speaker at Mississippi College. Afterward, he visited with (from left) Craig Lowery, math and computing science professor; Cheryl Mobley, business office comptroller; Dolly Dawkins, admissions office secretary; and Laurie Earnhart, current student. All were members of Parkway Church, Jackson, while Causey was pastor there.

Women in Ministry organization decries Marshall leaving SBTS

The executive board of Southern Baptist Women in Ministry (SBWM) is "deeply saddened and angered" by the forced resignation of Molly T. Marshall, associate professor of theology at Southern Seminary, according to a Sept. 7 press release from the Louisville, Ky., organization.

"Marshall has always been a model of exemplary Christian commitment and excellence in teaching," the release continued, "... Her courage and perseverance in the face of years of censure have inspired countless Baptist women who seek to follow God's call."

The statement decried Marshall's departure from the seminary, and the "reprehensible manner" in which the board of trustees and seminary President Albert Mohler acted.

The article listed the 1993 Findley B. and Louvenia Edge Award for Teaching Excellence among Marshall's achievements.

"Marshall's respect for the Holy Scriptures, her comprehensive knowledge of Christian theology,

her unyielding commitment to scholarship and theological inquiry, her unwavering loyalty to God and God's call... have played a crucial role in the theological development of countless students," the statement said.

"We are incensed that the trustees and administration of a seminary that serves all Southern Baptists and trains ministers, regardless of gender, would take these actions against... Marshall."

"Many of us who love the Southern Seminary as our alma mater feel that our seminary has, once again, suffered acts that have left her forever changed and diminished. Those of us who love, admire, and respect Molly Marshall believe that she, personally, will be forever affected by these uncaring actions that violate our Christian freedom. The current Student Association of Southern Seminary, which has called for a full investigation of the process, must surely feel that a sacred trust has been violated," the statement concluded.

Joseph Oliver, longtime DOM, noted for service

Joseph Oliver was named "Minister of the Month" in August by the *Northeast Mississippi Daily Journal*. Oliver, who turned 86 on Aug. 8, was recognized for his 13 years of service as director of missions in Monroe Association.

Oliver was the first person to serve Monroe County churches in the capacity of DOM. During his tenure, June 1960 to December 1973, he was instrumental in starting four churches — Southside, Aberdeen; South Nettleton; Meadwood, Amory; and Hamilton. He also led Gregory Chapel, Amory,

and Greenwood Springs churches to relocate and Athens Church to build an education unit.

Since retirement, Oliver and his wife Kathryn have been active members of Carson Church, Nettleton.

From 1955 to 1960, Oliver was DOM in Bolivar Association. Earlier, he served several churches as pastor. He is a graduate of the University of Southern Mississippi and Southwestern Seminary, Fort Worth.

The Olivers' address is 30325 Hwy 371, Amory, MS 38821.

Premillennialists come in two types

By William H. Stephens

NASHVILLE — John Nelson Darby and George Eldon Ladd were very different men, with very different views, but both were premillennialists.

The premillennialist view holds that Christ will return and then set up a literal kingdom which will last for 1,000 years. They agreed on other points as well, but their differences are significant and have resulted in two distinct views of premillennialism.

John Darby (1800-1882) was a leader among the Plymouth Brethren of Great Britain. He took the biblical concept of dispensations and developed the idea into a detailed system. God's plan of the ages consists of seven specific "dispensations," or periods of time.

God related to humans differently in each one; for example, as in the difference between Old Testament law and New Testament grace through faith. The emphasis on different dispensations gave the movement its name, Dispensationalism.

Darby came to America dur-

ing the 1870s and traveled throughout the country teaching his views. He won over several well-known conservative leaders, including C.I. Scofield. Scofield produced *The Scofield Reference Bible*, the most significant influence of any in spreading the dispensational view.

George Eldon Ladd (1911-1982) was a conservative Baptist scholar who taught for 30 years at Fuller Theological Seminary. As one of the most influential evangelical scholars of this century, his views on Jesus' second coming resurrected a long-dormant premillennial view which came to be called historical premillennialism.

The Blessed Hope (1956) laid out his views and strongly challenged the dispensational approach. He presented his position more fully in several books such as *Jesus and the Kingdom* (1964, republished in 1974 under the title *The Presence of the Future*), and in his commentary, *Revelation* (1972). Many conservative New

Tes-



tament scholars have found Ladd's arguments convincing and have identified with this position. The term historical premillennialism comes from the claim that this view was the one held by the ancient church; thus it is the historical view.

The two approaches agree on several key points: (1) Christ will return bodily at the end of time; (2) the Antichrist will be a literal figure; (3) the millennial kingdom will be a literal one on earth; (4) the great tribulation will be literal; (5) ethnic Jews will be used in some great work of God at the end of time.

These agreements are significant, yet the differences between the two views are profound. The differences occur because each view follows different rules of how to interpret Scripture.

Two interpretation factors are of paramount importance: (1) Should prophetic texts be accepted as literal or symbolic? Dispensationalists

and historicists agree on this point; the texts should be accepted as literal, allowing for obvious symbolisms. (2) Should one interpret the Old Testament in light of the New, or should Old Testament texts be interpreted in their "obvious meaning" and then interpret the New Testament in light of the Old?

Historicists take the first position, dispensationalists the second. Due to these different approaches to Scripture, each view reaches different conclusions about the meaning of prophetic texts.

Dispensationalists believe: (1) The church is not the new Israel. (2) The church age — the age of grace — was inaugurated by God because the Jews rejected the political messianic kingdom Jesus sought to establish at his first coming. (3) God will not go back on his word, so the promises made in the Old Testament to Israel are binding. They cannot be applied to the church as the new Israel.

(4) A faithful and regenerated remnant of Israel will be restored and made the nucleus of this kingdom. (5) The kingdom will be a revival and continuation of the historical kingdom of David. (6) The actual place of the central location of the millennial kingdom will be Jerusalem and its vicinity, from which capital Jesus will govern the world. (8) The Jerusalem Temple and its sacrificial system will be restored.

Historical premillennialists believe: (1) Old Testament prophecies are fulfilled in spiritual Israel, the church. (2) The manner in which Jesus and New Testament writers interpret Old Testament prophecies must guide in how to interpret prophetic texts. (3) The church was in God's primary plan of the ages; it was not instituted because the Jews rejected Jesus.

(4) The new covenant is forever superior to the sacrificial system, which will never be reinstated. (5) Though Scripture is clear that God will use ethnic Jews in some mighty way at the end of time, it does not tell us how and never refers to Israel as a nation in this context. (6) The millennial kingdom is literal, but the time frame of 1,000 years may be literal or may be symbolic.

While these differences are significant, Southern Baptists have never adopted a position in regard to any view, so long as one accepts a literal, bodily return of Christ. Historically, we have allowed wide differences of opinion on the subject of Christ's return. We must continue to do so in order to work together to win the world for Christ.

Stephens is an author, speaker, and conference leader. He retired from the Baptist Sunday School Board in 1992 and is the author of the 1994 Baptist Doctrine Study textbook, *THE DOCTRINE OF END TIMES*.

A deeper look at premillennial differences

By William H. Stephens

NASHVILLE — Two types of prophecies about the coming Messiah appear in the Old Testament; those which picture him as the suffering servant and those which picture him as a political leader.

Dispensationalists and historicists agree on the suffering servant texts but disagree on how to interpret the political Messiah texts. These indicate that Israel will endure forever and that Gentile nations will flock to the holy city to follow Zion's leadership.

Dispensationalists believe these prophecies are literal and absolute; God does not lie, and they are God's promises to Israel. They believe the New Testament must be interpreted in light of the Old Testament prophecies. They believe Jesus left room for the idea of "political" fulfillment at his second coming.

Historicists take virtually the opposite approach. The Old Testament must be interpreted in light of the New. They believe Jesus himself reinterpreted most of the political Messiah prophecies to apply to his first coming and distinctly turned the texts away from any political meaning.

End times is the focus of the 1994 Baptist Doctrine Study which was studied April 18-22 in many Southern Baptist churches.

Dispensationalists believe God intended to establish his end-time kingdom when Jesus came the first time. When the Jews rejected Jesus, God interjected the church age as a parenthesis of history. We are now in the dispensation of the church, the age of grace as

opposed to the age of the law. During the end times, God will put his original intent back into operation. Israel will accept Christ as Messiah and the Old Testament promises of a political kingdom will be fulfilled. The Temple and the sacrificial system will be reestablished in Jerusalem.

Historic premillennialists believe that the church is the new Israel, a view arrived at by the way Jesus reinterpreted the promises to Israel by the New Testament's use of terms, concepts, and specific teachings which equate the church as the new Israel. According to this view, the church always was primary in God's plan of the ages. The law prepared the way for the gospel and the church; grace is superior over law for all time; Christ's atonement forever replaced the sacrificial system and the Temple.

As stated, dispensationalists believe the church age is a "gap" in God's plan between the first and second comings of Christ. Of Daniel's 70 weeks (Dan. 9:2,25-27), 69 occurred before Christ, and the 70th is postponed until the end times. Most historicists believe the 70th week was fulfilled during the time of Jesus' ministry.

Most dispensationalists believe the church age is divided into seven distinct periods which are described in Revelation 2-3. Each letter to a church represents a historical period. We now are in the last period, the age of Laodicea, characterized by lukewarmness, apostasy. Churches throughout the

world have become unfaithful. Christians should leave apostate churches and become part of faithful ones.

Historicists do not believe that anything in chapters 1-3 of Revelation, or anywhere else in Scripture, indicate that the letters to the churches should be interpreted as historical periods.

Dispensationalists believe that God will re-establish Israel as a nation at the end of time, at the end of the church age. Most dispensationalists view the Jews' return to the Promised Land as a prelude to God's use of the Jews as a nation. Sympathy with and defense of Israel is believed to be a clear responsibility of Christians.

Historicists also believe that God will use the Jews as an ethnic group at the end of time in a marvelous way. However, they say that Paul goes to great lengths to explain that Jews will be won to Christ by grace through faith, just as any other person is won. Nor do they believe the Bible says how God will use ethnic Jews. He may or may not use them as a nation.

Another major difference between the two views has to do with the rapture.

Dispensationalists believe the rapture will occur at the beginning of the great tribulation; among the redeemed, only "church saints" will be involved in the rapture. The rest of the saints ("Israel") will not be resurrected until the end of the tribulation. During that time all the saved of the ages will be judged by Christ and given the

assignments they will carry out during the millennial kingdom. At the end of the seven years, Christ with the hosts of redeemed will descend, and he will establish his millennial kingdom.

Historicists believe the church (the redeemed) will go through the great tribulation.

Revelation 1:19 is a key to understanding the different timetables held by dispensationalists and historicists.

Dispensationalists believe this verse is an outline of the Revelation. "Things which thou hast seen" refers to Chapter 1; "things which are" refers to chapters 2 and 3 (church ages); and "things which shall be" refers to chapters 4-22. The rapture and end times begin with 4:1.

Historicists see this outline as a general statement of what John is to be told. They generally apply the seven seals to the time of church history and also the interlude of Chapter 12 (the woman and the dragon).

The differences in these two views, all of which space in this article does not allow addressing, should not be glossed over; they are significant, especially because they represent very different ways of interpreting Scripture. Even so, we must remember that John was not allowed to write everything that was revealed to him (Rev. 10:4). By this we know that God has restricted our information.

We know enough to work and wait faithfully; we do not know enough to allow our differences to divide us.

HOUSE TOPS

What I tell you in the darkness, speak in the light; and what you hear whispered in your ear, proclaim upon the housetops. Matthew 10:27 NAS

September 22, 1994

HouseTops is a supplement to the Baptist Record and is produced by the Mississippi Baptist Convention Board.

BAPTIST 101

Evangelism



he idea of witnessing comes from a trial where the eyewitness tells what he or she actually saw or experienced. That's the Baptist's job—to tell others of their personal experiences concerning the work God is doing in

their lives through Jesus Christ. We even use the word testimony—another court word—to mean virtually the same thing. Some would say we are witnesses whether we open our mouths or not. Baptists believe that when one is allowing the Holy Spirit to work in one's life, then the Spirit precedes the Baptist and leads him or her to the witnessing opportunities. Baptists have a number of seminars, classes, and courses they can take to learn to be more effective witnesses.

This is one in a series of articles on Baptists—who we are and what we stand for.

Please note...

The Single Adult Awareness and Training Conferences on November 7, 8 & 10, 1994, have been cancelled.

Lay Missions Conference

Marketplace Ministry
"In Times of Crisis"



October 31, 1994
FIRST BAPTIST CHURCH, JACKSON
MISSIONS FELLOWSHIPS &

INTEREST CONFERENCES: 3 P.M.
Agricultural Missions
Campers On Mission • Church Renewal
Construction Missions
Educational Missions
BANQUET: 5 P.M.

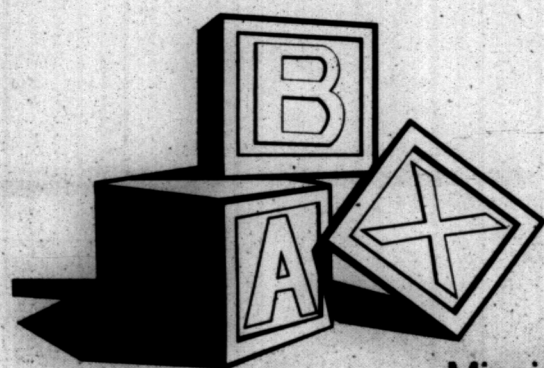
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Mississippi Baptist Convention Board

Registration Form
Name(s) _____
Address _____
City/Zip _____
Phone _____
Enclosed is \$ _____ for _____ dinner reservations - \$7.50 each
☐ I will need preschool care (ages birth to 5 years)
Names and birthdays of children _____

Make checks payable to Mississippi Baptist Convention Board
Mail to: Brotherhood Dept. • P. O. Box 530 • Jackson, MS 39205

Pray this day...===== September 16-30

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
WorldSpan - prayer partnership between Mississippians and missionaries from Mississippi or with Mississippi ties...this month we will use the suggested general prayer requests, adding specific people and situations that we know about... then next month we will begin with prayer requests the missionaries have sent us. If you wish to enroll in WorldSpan, please return the form provided as part of this prayer calendar...						for missionaries you know who have health problems 1
<div style="float:right; border: 1px dashed black; padding: 5px;"> <input type="checkbox"/> Yes, I'll be a part of WorldSpan! Name _____ Address _____ Town _____ State ____ Zip ____ Phone _____ Return form to: Prayer Ministry Office, MBCB, P. O. Box 530, Jackson, MS 39205. </div>						
for missionaries who have family members back home with health problems 2	for MKs in their witness in the schools where they are on the field 3	for MKs in college- 4	for national pastors with need for training 5	for missionaries who work in training and teaching nations 6	for medical mission-aries 7	for agricultural mis-sionaries 8
for music missionaries 9	for church-starting missionaries 10	for young folks in our churches whom God may be calling to mis-sions 11	for volunteers who work around the world 12	for stateside denomi-national leaders 13	for Mississippi Baptist Convention Board members 14	for Mississippi Baptist Convention Board employees 15



Mississippi Baptist
Church Weekday Education
Directors' Retreat

October 7 and 8, 1994
Camp Garaywa, Clinton

An informal overnight retreat for
Kindergarten and Day Care Directors
from Mississippi Baptist Churches
Sponsored by the
Discipleship and Family Ministry
Department
Mississippi Baptist Convention Board.

If you have registered for this event, please remember registration begins at 3 p.m. Friday, Oct. 7.

Brown-Davis Award To Be Given

A retired WMU consultant and a National Baptist pastor will receive the Brown-Davis Award for Racial Reconciliation, according to Richard Brogan, consultant for the Mississippi Baptist Convention Board.

The event will be held at the First Baptist Church in Greenville, Oct. 20, at 7 p.m. Marjean Patterson, executive director-treasurer of Woman's Missionary Union of the Mississippi Baptist Convention, will be the guest speaker.

Waudine Storey, who resides in Jackson, worked faithfully with National Baptist leaders sharing information and training. She also worked through the Baptist World Alliance and World Day of Prayer in bringing African American and Anglo women together for prayer about world needs.

Ivory James, who resides in Shaw, pastors Pleasant Grove in Rosedale, Pleasant Grove in Mound Bayou and New Hope in Blaine.

Brogan said, "Brother James introduced me

to hundreds of black pastors who were attending Mississippi Baptist Seminary classes in the Delta. He assisted me in bridging the racial gap during the 60s and 70s."

The Brown-Davis Award is named for T. B. Brown, National Baptist pastor and leader, and W. P. Davis, who was employed by the Mississippi Baptist Convention Board. Both men worked for improved race relations in Mississippi.



Ivory James



Waudine Storey



Plumbers needed in Juneau, Alaska

First Baptist Church of Juneau is currently without a pastor. While they are seeking a new leader they need to rework the plumbing in the Pastorium which is 25 years old.

They estimate the need for from 1-3 persons and the time will require from 1-2 weeks. They will provide meals, housing and transportation while there as well as materials for the work. The plumbers would be responsible for getting there and back.

Persons interested in doing any part of this should contact Bill Hardy, Partnership Missions Office at P. O. Box 530, Jackson, MS 39205 or call 1-800-748-1651.

SUIT PROJECT

What is it?

For over 30 years Baptists in Mississippi have enjoyed sending new suits to the pastors in new work areas. This is our way of letting the pastors in these areas of Southern Baptist life know that we care about and support them in their work.

Mississippi Baptists say
"Merry Christmas"

to Pastors in
Montana, North and
South Dakota

Cost \$130 per suit

WHAT YOU CAN DO:
Baptist Men's groups, individuals, churches, etc., can send their gifts payable to:

MISSISSIPPI BAPTIST CONVENTION BOARD

Attention: Brotherhood Department,
P.O. Box 530 • Jackson, MS 39205-0530

- Designate on your check: Suit Project
- Sponsored by the Brotherhood Department
Mississippi Baptist Convention Board

FALL TOUR

October 3 • FBC, Pascagoula 7 p.m.

October 4 • • FBC, Wiggins Noon

October 4 • • • FBC, Biloxi 7 p.m.

Also, the Churchmen's new album, *Witnesses*, will be available and cassette tapes will be offered.

Witnesses
1994

Annual Conference of
Mississippi Baptist

Ministers' Wives

First Baptist Church • Jackson

Monday, October 31, 1994

1:00-4:30 p.m.

PROGRAM LEADERS:

Rhonda Kelly, Minister's Wife

Lynda Street, Minister's Wife



Registration Form

Complete this form and return to Julius Thompson,
Church Administration-Pastoral Ministries Department, P. O. Box 530,
Jackson, MS 39205-0530

Name _____ Home Phone no. _____

Church _____ Association _____

Church Address _____

City _____ Zip _____

Husband's Position _____

Names and ages of children you will bring: _____

Take Time For...

Renewal ... Reflection ... Refueling

... a retreat planned especially for you!!!

BAPTIST YOUNG WOMEN • BAPTIST WOMEN COME-TOGETHER

PLACE: Camp Lake Stephens
five miles from Oxford on Highway 334

TIME: October 7-8, 1994
6 p.m. supper - lunch Saturday
Registration begins at 4 p.m.

COST: \$25 per person
cabins with baths
please bring towels, linens, pillows

Highlights:

Specialty Conferences • Crafts on Mission
Testimonies • Prayer Groups • Bookstore

Highlighters:

MELISSA ALEXANDER, pianist, Oxford
KAY BROWN, missionary nurse, Colombia
JUDY EDWARDS, WMU, SBC, Birmingham
NAN SUGG, missionary, Taiwan
MARTHA KATE PHILLIPS, homemaker, Calhoun City
JUNE OVERSTREET, homemaker, Oxford

Registration Form (deadline: October 3, 1994)

COME-TOGETHER FOR BW/BYW • October 7-8, 1994 • Camp Lake Stephens, Oxford

Please enclose \$25 per person

Church _____ Association _____

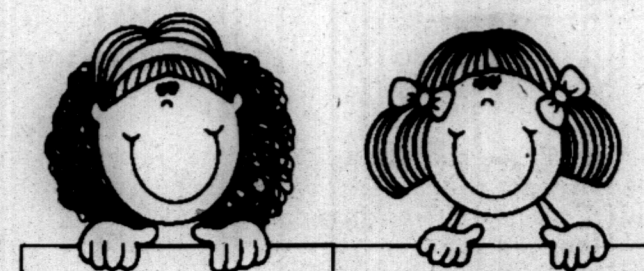
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Person sending registration _____

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Please make checks payable to: WOMAN'S MISSIONARY UNION
Mail to: WMU, P. O. Box 530, Jackson, MS 39205-0530



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Saturday, October 15

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Field Activities, Cloning

\$3 each

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Grades 1-6

Registration: 10 a.m.

Activities: 10:30 a.m.-3 p.m.

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Registration limited so sign up early!



Registration Form for

GA DAY at CENTRAL HILLS

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Enclosed is \$ _____ for _____ persons.

Please make checks payable to:

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Mail to: WMU, P. O. Box 530,

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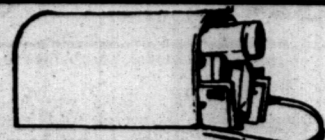
Mississippi Baptist Evangelism Conference

January 30-31, 1995

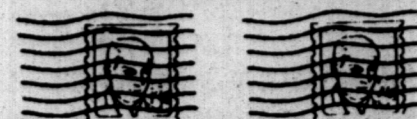
Meeting at

Temple Baptist Church,
Hattiesburg

HOUSE OF GOD



Letters to the editor



Love for Gulf Coast

Editor:

With all the attention that has been brought to the Mississippi Gulf Coast by the casinos and gambling, it's about time that we turn our attention and focus on the precious folks who live along the coast. This letter is a message of encouragement to each one of them.

Over three and a half years ago, our family moved to the coast, being brought there by the military. We settled into our home, found a wonderful church family, and began our lives there. The years were filled with many challenges, trials of all sorts, great joys, and wonderful countless blessings.

Then not long ago, we found ourselves surrounded by a few close friends at the local airport saying our goodbyes. Our time in Mississippi had come to an end. Now as we look back, what a wonderful experience we had with our friends along the coast.

We feel so blessed for the Lord to have allowed us, according to his perfect will for our lives, to be put on the coast to live and work among his people there. To those folks, and to all of God's servants along the Mississippi Gulf Coast, our family wants to thank you for letting us be a part of you!

The Howard Family
Honolulu, Hawaii

Commendations

Editor:

I would like to commend the Department of Broadcast Services in our state convention. This summer our church has had a special emphasis on marriage and family enrichment and on the study of cults. The Department of Broadcast Services provided numerous videos to help us in both of these areas.

The Department of Broadcast

Services was also very helpful in providing information to help us in some problems we were having with our local post office in mailing the videos back to them.

I think it is great that by cooperating and working together the churches in our state provide such a valuable and useful service as the Department of Broadcast Services. I also praise God for placing Farrell Blankenship and Judy Shelton in charge of such a service. They are truly people who are in the right place at the right time.

I encourage all of our churches, but especially our smaller churches, to check out the Department of Broadcast Services if they have not done so. This department can be a great aid to almost every area of education in their churches.

Alex Lawson, pastor
Looxahoma Church
Senatobia

Affirms mission spirit

Editor:

We are the parents of Margaret Elizabeth McCall. She and her husband Dennis McCall are presently residing in the Barnabas House (the missionary house) of Wildwood Church in Clinton. They and their three children are on furlough from the Southern Baptist Foreign Mission Board assignment in Burundi, east Central Africa.

We visited the McCalls last week and were so impressed with the church and with the house that is being furnished to Dennis and Margaret. The house is very livable and nicely furnished, giving them the comforts of their own home.

The church is only 20 years old and does not have a family life center, but the members are concerned with missions enough to furnish a home for missionaries on furlough.

We would like to publicly

thank this fine church, Wildwood, for this ministry and to encourage other churches throughout the SBC to do likewise.

Bob and Marguerite Hill
Homer, Ga.

Exodus from SBC?

Editor:

Both of my grandfathers were Southern Baptist pastors. My father was a Southern Baptist minister of music for 11 years. I was enrolled on the cradle roll of First Church of Cleveland, Tenn., on Oct. 4, 1959, eight days after my birth. I made a profession of faith and was baptized at First Church, Jacksonville, Fla., at the age of 8. My secondary school years were spent in active involvement in the youth programs of First Church, Greenville, under the leadership of one of God's true saints, Kenneth Forbus. When I was a college student I made a commitment to full-time Christian service and the ministry of preaching at First Church, Jackson, led then as now by two other of God's saints, Frank Pollard and Larry Black. First Church, Jackson, still pays for my subscription to *The Baptist Record*.

With this solidly Baptist background, why is it that I am exercising my call to ministry as a United Methodist pastor? The answer is simple. In 1979 when I was a junior in college, a cabal of heresy hunters calling themselves "fundamental/conservatives" seized power in the denomination with the avowed aim of purging "liberalism" from the ranks. The fact that there were essentially no liberals in Southern Baptist leadership was irrelevant to these men. I went to United Methodist related Garrett-Evangelical Seminary in Evanston, Ill., where there really are liberals, so I know there weren't any Southern Baptist ones.

I knew after this takeover that I

would have great difficulty living out my call to ministry in the denomination of my birth and spiritual formation. Nothing that has happened in the last 15 years has made me question that decision. With the firing of Russell Dilday and the resignation under pressure of Molly Marshall, the purge seems to be going on in earnest now. To those who started these troubles and are keeping them going, I would like to ask: For every big scalp like Russell Dilday and Molly Marshall you take, how many more of your children like me do you think you are driving away? Is ideological purity as narrowly defined by you really worth the destruction you are causing? How will you account for your actions to the God revealed in Jesus Christ?

M. Jonathan Altman
Lula

Proud of records

Editor:

Here is a list of our Sunday School attendance that we are proud of. We are members of First Church, Lambert, and the North Delta Association. Our pastor is Stephen J. Huber.

Those who attended Sunday School for one year or more without an absence are: Dorothy Fortner, 13 months; Steve Huber, two years; Joel Huber, 44 months; Daniel and Matthew Huber, 56 months; Gene Purdy, 91 months; Joe Fortner, 152 months; Buck and Norma Jean Fortner, 187 months; Andrew Lee Haynes, 21 years.

Marlene Schiele, secretary
First Church
Lambert

Thanks from Alaska

Editor:

For the last two years I have served as moderator of the Tustamena Association (Kenai, Alaska). As I complete my term of service, I want to thank Mississippi Baptists for all you have done.

My church, College Heights (Soldotna), has had several work crews from First Church, Summit, another comprised of people throughout the state, led by Olin Roberts, and a construction crew from the Winston Association.

This summer our church hosted the Alaska State Convention. I received invaluable help from a mission team from the Marion Association, led by Ladell Blanton, pastor of First, Foxworth, and the director of missions, Archie Herrin. The team presented a WIN School and helped with "Cross Over Tustamena." "Cross Over Tustamena" was the first "Cross Over" effort accomplished at the state level. On the Tuesday afternoon before the convention, 42 teams contacted over 1,200 homes in the Kenai-Soldotna area. Two people made professions of faith, and numerous prospects were located. The Tustamena Association was able to organize and execute "Cross Over," in part, because of the assistance of many Mississippians.

During the convention, the Marion Association mission team helped in numerous ways, from traffic control to running a day camp for children. In all this they displayed a servant's heart.

I also want to acknowledge several other Mississippi Baptists. For six months this past winter, a member of First Church, Cleveland, Parker Bradley, served as a volunteer music director. Parker did an excellent job with little financial reward. He also had an impact on our youth program. This summer I also had the assistance of two summer missionaries. Kris Walters, University of Southern Mississippi Baptist Student Union, and Micah Ginn, now at the University of Mississippi, worked in our cannery workers ministries, and helped in the youth and young adult programs. They also did much of the "leg work" for the convention and "Cross Over."

As pastor, I can say that my church has been blessed by our contacts with Mississippi Baptists. As moderator, I can reaffirm the benefits of the Mississippi-Alaska partnership. I hope that in the future we Alaskans will be able to do more for you.

I realize that I cannot mention all involved. However, I hope that all will sense the spirit of this letter and forgive any oversight on my part. Again, I wish to thank Mississippi Baptists for your support.

Bill Brown
Soldotna, Alaska

Missionary muscle man Orvil Reid dies at age 86

FORT WORTH (BP) — Orvil W. Reid, 86, who dramatically used his physical strength to gain a hearing for the gospel as a Southern Baptist missionary in Mexico, died Sept. 9 in Fort Worth.

Reid discovered the spiritual potential in his muscles shortly after arriving in Mexico in 1938. Looking for a way to reach Mexi-

cans, he noticed they would pay to watch circus strongmen.

During his 38-year career in Mexico, Reid was a preacher, author, printer, and athlete. He gave physical demonstrations in 20 countries on four continents. He wrote six books in English and four in Spanish. He was a church starter and advisor to Mexican Baptists.

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Names in the News

New Orleans Seminary announces the appointment of two Mississippi natives to posts as division chairmen.

Daniel H. Holcomb has been named chairman of the division of theological and historical studies. He has also been named to the fully-endowed John T. Westbrook Chair of Church History. A native of Hattiesburg, he is a graduate of Mississippi College, the University of Southern Mississippi, New Orleans Seminary, and Southern Seminary. **H. Gerald Aultman** of Columbia



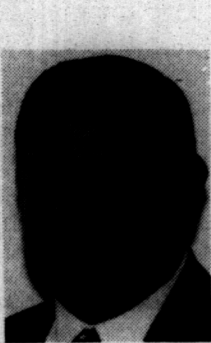
has been named chairman of the division of church music ministries. Professor of organ and piano since 1981, he is also organist for First Church, New Orleans. Aultman was educated at Mississippi College, New Orleans Seminary, and Louisiana State University.

NASHVILLE (BP) — **Joe R. Stacker**, director of the Baptist Sunday School Board's Pastor-Staff Leadership Department (formerly Church Administration Department) has announced his plan to retire from that position Feb. 28, 1995, when he will be 62. Stacker said he has chosen early retirement to allow time for a new director to be selected for a smooth transition and to give himself opportunity to explore

other areas of service, which he has wanted to plan for the remainder of his ministry.

Dennis Sewell recently celebrated his eighth anniversary at Highland Church, Laurel. Sewell leads the Highland membership of over 1,400 and a Sunday School enrollment of approximately 1,200 with annual receipts of over \$800,000. The church is anticipating the completion of its extensive building and renovation project which began last October. Sewell, his wife Vicki, and their two children moved to Laurel from Little Rock, Ark.

Tom Cox of Mountainburg, Ark., was elected vice president of the Conference of Southern Baptist Evangelists during the organization's meeting in Orlando, Fla., which was held concurrently with that of the Southern Baptist Convention. A native of Mississippi, Cox attended Clarke College and is the son of Mrs. W.H. Cox of McLaurin.



Barry Ward, pastor of Puckett Church, recently received the doctor of Christian ministry degree from the Southern Baptist School for Biblical Studies in Jacksonville, Fla.

Perry Robinson of Laurel has accepted an invitation from the First Baptist Church, Grand Cayman, to serve as minister of music from September to December. His wife Wanda will begin a preschool choir, and serve as



A. Harvie Jackson (center) was recently licensed to preach by Mantee Church, with former pastor Malcolm Pinion (left) delivering the message. Kinsey Goldman, Mantee's minister of music (right), also participated. Jackson is the son of Mr. and Mrs. Lonnie Jackson of Cumberland. He can be contacted for interim and supply work at Rt. 1, Box 324, Mantee, MS 39751; phone (601) 263-4402.

music secretary and assistant accompanist. Their address will be First Baptist Church, P.O. Box 1275, George Town, Grand Cayman, B.W.I.

Grace Memorial Church, Tupelo, ordained **Joe Cayson** as a deacon on Aug. 7. Ricky Holloway of Eupora preached the charge to the church. Joe Holcomb, pastor, presented him a certificate and a plaque from the church.

KANSAS CITY, Mo. (BP) — **John C. Howell**, professor of Christian ethics since 1960 at Midwestern Seminary, will serve as interim vice president for academic affairs and dean of the faculty, effective Jan. 1, 1995. This appointment was made Sept. 1 by seminary President Milton Ferguson after the announced resignation of M. Vernon Davis, academic vice president since 1987 and a member of the faculty since 1983.

Clarification

An item in the Just for the Record segment of the Aug. 25 issue of *The Baptist Record* needs clarification. It should have read: "Mississippi Baptist Medical Center's Chemical Dependency Center and Education Services will hold a luncheon for all youth ministers Nov. 1. Purpose is to exchange information about programs for youths, families, and churches. For more information, contact Nancy Helman at (601) 968-1712."

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Homecomings

First Church of Pecan Grove, Ellisville: Sept. 25; Sunday School, 9:45 a.m.; covered dish dinner in fellowship hall, noon; afternoon singing, 1:30; Nonnie Jefcoat, Laurel, guest speaker; Adoration Trio, Houma, La., singing; Dave Moran, pastor.

West End (Clay): Sept. 25; worship, 11 a.m.; covered dish dinner in fellowship hall, noon; afternoon singing, 1:30; former pastors, guest speakers; Terry Partin, pastor.

Wilkinson Memorial, Raleigh: Oct. 2; worship, 11 a.m. followed by covered dish dinner in fellowship hall; afternoon singing, 1:30; no night service; Larry Dennis, pastor.

Two Mile Church, Morton:

Oct. 2; worship, 10:30 a.m.; dinner following service; afternoon service, 1:30, with the Harvest Quartet; T.O. Thrash, first pastor, will deliver church history; Wayne Adams, former pastor, guest speaker.

Beulah, Lexington: Sept. 25; Sunday School, 10 a.m.; worship, 11; covered dish dinner on the grounds, noon; afternoon singing, 1:30 p.m.; no night services; Charles Fred Toomey, former pastor, Silas, Ala., guest speaker.

New Providence, Hazlehurst: Sept. 25; regular morning services; covered dish lunch in fellowship hall; no night service; Gene Blalock, Jackson, guest speaker; Jeff Wedgeworth, Braxton, music; James Whittington, pastor.

St. Amant returns to school where scholarly career began

NEW ORLEANS (BP) — A distinguished church historian has returned to New Orleans Seminary. C. Penrose St. Amant will be visiting professor of church history during the 1994-95 academic year.

St. Amant (pronounced SAN-amah) has a lengthy and notable history with New Orleans Seminary, dating back to the late 1930s when the school was known as the Baptist Bible Institute, located in New Orleans' Garden District.

Originally from Gonzales, La., St. Amant is a 1936 alumnus of

Louisiana College with a triple major in history, English, and education. He was a graduate student at Louisiana State University in 1936 when a BBI church history professor, Elmer Haight, met him and recruited him to attend the new Southern Baptist school in New Orleans. After finishing a master of arts degree in history with a minor in philosophy at LSU in 1937, he completed a master of theology degree at BBI in 1940 and then a doctor of theology degree in 1942, specializing in church history.

Missionary News

John and Claudia Brown, missionaries to Malawi, are in the States (address: 1304 Graceland Dr., Newport, AR 72112). He is a native of Arkansas. The former Claudia Tenney, she was born in Ohio and considers Jackson her hometown.

Robert and Donna Burris, missionaries to Taiwan, are on the field (address: Ching Lyan Rd. Section 2, Lane 588 #7, 4th Floor, Pengshan 830, Taiwan ROC). He is a native of Dallas, Texas. The former Donna Cope, she was born in Newton and considers Birmingham, Ala., her hometown.

Virgil and Amy Cooper, are on the field (address: 169 Boundary St., Kowloon, Hong Kong). He serves as associate to the area director for Taiwan, Hong Kong, and Macao. He was born in Water Valley and also lived in Vicksburg. She is the former Amy Gunter of Andalusia, Ala.

Danny and Leann Rollins,

missionaries to Brazil, have arrived on the field to begin language study (address: Rua Barbosa da Cunha, 138, Jardim Guanabara, 13073-320 Campinas, SP Brazil). He was born in Memphis, and considers Olive Branch, his hometown. She is the former Leann Crawford of Memphis.

Stephen and Joy Sanders, missionaries to Indonesia, are in the States (address: 2903 Del Casa Cir., Midwest City, OK 73110). Son of missionaries, he was born in Lufkin, Texas, and considers Tulsa, Okla., his hometown. The former Joy Sweet, daughter of missionaries, she was born in West Point, and considers Tulsa her hometown.

Robert and Nan Sugg, missionaries to Taiwan, are in the States (address: 3684 Lakeland Lane, Apt. B-1, Jackson, MS 39216). Both native Mississippians, he is from Eupora. The former Nan Gregory, she was born in Clarksdale and grew up in Jackson.

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Santa Rosa Memorial Fund began with a widow's mite

By Irma K. Frierson,

The late Albert McQueen's widow's mite, 50 cents in a fruit jar, was the first donation that began the building program of the Santa Rosa Church, Picayune. That 50 cents has been multiplied a thousand fold.

Santa Rosa Church was organized as a mission on Nov. 21, 1947, and began worshipping in the old Aaron Academy school under the leadership of Olyn Sims.

The mission petitioned to enter the Pearl River Association on Oct. 2, 1949, and was accepted.

When the NASA test site moved in, forcing the church to disband in 1963, the government gave the church \$42,500 for the property.

When the church disbanded the members were in a quandary about what to do with the money. The prayer of each member was, "Lord, show us what to do." God sent a former pastor, Richard Luebbert, with his answer. Luebbert's mes-

sage from God was to invest and put the money to work for the Lord by drawing interest. After all debts were paid, the church had a balance of \$36,171.53. This was set up in the "First Baptist Church of Santa Rosa Memorial Trust Fund" with the Mississippi Baptist Foundation, with the interest going each year to the Cooperative Program.

By June, 1994, \$111,799.44 has been given to the Cooperative Program. McQueen's 50 cents in a jar keeps on growing. The number of lives touched and blessed by this "eternal" stewardship cannot be measured.

Today, former members of Santa Rosa Church are scattered all over Pearl River County and the states of Mississippi, Louisiana, and Alabama. Each year, the second Sunday in November, a reunion is held at Santa Rosa.

Frierson lives in Picayune and is a former member of Santa Rosa Church.

Thursday, September 22, 1994

BAPTIST RECORD PAGE 9

Just for the Record



Bethlehem Church, Laurel, recently held a groundbreaking ceremony for its new educational, office, and family life complex. Participating were (from left): Valton Douglas, pastor; D.L. Gieger Jr.; Jason Loper, building committee chairman; Mike Parker; and Larry West. Not pictured are Bob Davidson and Pat Taylor.



Youths from Terry's Creek Church, Magnolia, recently returned from Centrifuge week at Ridgecrest (N.C.) Assembly. Those who traveled to the week of Bible study and worship were, left to right: front, Chad Easley, Robin Tagueant, Richard McDaniel, Jed Stewart; middle, Sandy Tagueant, Julie Stewart, Robyn Easley, Robert Tagueant, Jamie Welch, Derek Lea, Breau Tagueant; back, Amanda Temple, Brent Robinson, Bonnie McDaniel, Ricki Lea, Corey Lea, Kelly Easley, Jeffery Stewart, and Maurice Foreman. Not pictured is Lynley Sturdivant.



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POSITIONS AVAILABLE: Asst. Director, Kindergarten teacher, and afternoon shifts at First Baptist Weekday Ministries in Ridge-land. Phone (601) 856-8724.

PRESCHOOL MINISTRY DIRECTOR needed to direct all aspects

of programs for Preschoolers at church. Full-time position. Send resumes to: Preschool Director, P.O. Box 4961, Cayce/West Columbia, SC 29171.

OLD UNION BAPTIST Church, Lee County, MS, seeks a youth and music director. Contact Dalton Sparks at (601) 566-2934.

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CHURCH BUS. 1974 Ford 62-passenger (lots of storage inside and underneath). Excellent condition. \$3,000. (601) 825-3392.

YOUTH GROUPS NEEDED in Atlanta, Orlando, Philadelphia, Baltimore, Boston, Toronto, Buffalo for 1995 summer mission projects. We provide meals, lodging, assignment. For more information, costs, call Dr. Harry Fowler, Youth on Mission, Box 2095, Rocky Mount, NC 27802 (919) 985-4499.



Cold Springs Church, Collins, recently held its Girls in Action Recognition Service. Pictured, from left, front row, are Misty Dickens, Jeana McKee, Elaine Layton, GA director; second row, Jennifer Dickens and Erin Scott. Mike Davis is pastor.

Mississippi College (MC) has received approval from the American Bar Association (ABA) for its paralegal studies programs. MC was granted ABA approval for its bachelor of science degree and certificate program for a period of five years. MC's is one of only three ABA-approved programs in the state. For information, contact

Anna Clements, director of paralegal studies, at (601) 925-3812.

Wheeler Grove Church, Corinth, will host the original Heisman in a sing at 2 p.m. on Sept. 25. The presentation is part of the church's annual homecoming. For more information, call the church at (601) 287-2864.



First Church, Terry, recently held a GA recognition service. Those who were honored are pictured, left to right: back row, Amanda Trooper, Molly Brister, Melissa Bynum, Carla Necaise, Renee Patterson; middle row, Candace Cloer, Jamie Moore, Tiffany Holder, Shelly Ivers, Katie Little; front row: Emalee Bell, Christina Reese, Heather Holder, Allison Bell, and Lacey Jackson. Not pictured are leaders Colleen Little and LaCresa Bell.

Easthaven Church, Richland, will sponsor a gospel sing on Oct. 1 to benefit Kermit McGregor, pastor of First Church, Mendenhall. The sing will be held at Lighthouse Church in Richland, beginning at 6 p.m. Featured groups will be: the Pleasant Valley quartet, the Sims Brothers, the Revelations, the Watchman, and Dick Steadman. For more information, call (601) 932-3861 or 939-5272.

White Bluff Church, Foxworth, will observe a pastor appreciation day for Marvin Graham's 10th anniversary at the church on Oct. 2, beginning at 10 a.m. B. Alfred Jones of Columbia will be the guest speaker. Dallas Rayborn of Hattiesburg will lead the music. A noon dinner on the grounds will be served.

Southeastern Seminary in Wake Forest, N.C., seeks a person to fill a vacancy on the New Testament faculty. For more information, or to send recommendations, write L. Russ Bush, SEBTS, P.O. Box 1889, Wake Forest, NC 27588.



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Staff Changes

Agricola Church, George Association, has called **Don M. Boone** of Mobile, Ala., as pastor. Boone previously served the College Park congregation. He is a graduate of Mobile College and Southern Seminary.

First Church, Greenville, has called **Rick Ball** as associate pastor and minister of education. Ball goes to Greenville from First Church, Madison, where he served as minister of youth and education. He is a graduate of William Carey College and New Orleans Seminary.

Paul Middleton has accepted the position of pastor of **Spring Hill Church, Marshall Association**. He was recently ordained at his home church, Broadway, Olive Branch. Middleton is completing

his studies at Mid-America Seminary, Memphis.

McDowell Road Church, Jackson, has called **Gary Knight** as minister of youth. The Gonzales, La., native previously served Calvary Church in Lindsay, Okla., and is a graduate of Memphis State University and New Orleans Seminary.

Thomas Atwood has accepted the call as pastor of **First Church, Oxford**, effective Sept. 25.

Pass Road Church, Gulfport, has called **Curtis Davis** as minister of youth/education. He is a graduate of the University of Alabama and previously served churches in St. Elmo and Saraland, Ala.

Clarence Mayo has announced his retirement as pastor of **Cedar Bluff Church, Clay Association**, effective Sept. 18. For a period of 43 years, Mayo has pastored churches in Louisville, Philadelphia, New Albany, Ripley, and

Weir. He received his education at Mississippi College and Southern Seminary. He can be contacted for interim and supply work at 8560A Pine Springs Rd., Meridian, MS 39305; phone (601) 737-2076.

George Gerald Aultman has announced his retirement after 45 years in the ministry, effective Nov. 15. He currently serves **Maybank Church, Hattiesburg**. He has previously served churches in Washington, Louisiana, and Mississippi. He and his wife will continue to make their home in Hattiesburg.

Byram Church, Jackson, has called **Robert W. Andrews** as pastor, effective Oct. 2. The Monroeville, Ala., native is a graduate of Mobile College and is currently enrolled at Mississippi College. He previously served Calvary Church, Belzoni.

Harvey Overstreet has resigned as minister of music of **Hebron Church, Montgomery Association**, to enter full-time evangelism alongside his wife **Tommie**, who served as pianist for the church. They can be contacted for revivals and other events at 84 Overstreet Rd., Vaiden, MS 39176; phone (601) 262-7188.

Danny Berry has resigned as pastor of **Simmons Memorial Church, Flora**, to become bivocational pastor of **Galilee Church, Puckett**. Berry also serves as chaplain/counselor at the Mississippi Baptist Medical Center's Chemical Dependency Center. He is a graduate of William Carey College and New Orleans Seminary.

First Church, Stonewall, celebrates 100

First Church, Stonewall, will mark its 100th anniversary on Oct. 8-9.

The celebration will begin with a 5 p.m. balloon lift-off, followed by refreshments and a worship service. John Merck will be the guest speaker for the worship service, and Bill Gobel will lead music.

On Oct. 9, services begin at 10 a.m. with **Sollie Smith** as guest speaker and **Mark Jones** as music leader. Afterward, lunch will be served in the fellowship hall, followed by an afternoon sing.

For more information, call the church at (601) 659-7607 or 659-9659. **Albert McMullen** is pastor.

AFA scores networks, top 12 sponsors of TV trash

TUPELO — The four major television networks air a total of 47.38 incidents of sex, violence, and profanity every hour, according to the latest monitoring by the American Family Association.

The monitoring, done during the prime time hours of May 1-28, showed those totals up from 27.47 during similar monitoring done Oct. 17-Nov. 13 last fall. The latest monitoring included the Fox

network for the first time.

Fox led the sex, violence, and profanity categories with a total of 18.82 incidents per hour. CBS scored in at 10.01, NBC at 9.83, and ABC at 8.72 incidents per hour.

A total of 86% of all sex presented during the monitoring period was depicted outside marriage.

The top 12 commercial sponsors of prime time film were:

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6	Advil, Dimetapp, Robitussin	19.58
7	Upjohn Company	19.45
8	Cortaid, Kaopectate, Motrin	19.37
9	Visa USA	18.13
10	VISA card	18.04
11	Shaw Industries	17.98
12	Trustmark carpet	17.97
	Cotter & Company	
	True-Value stores	
	Ralston Purina Company	
	Chex cereal, Hostess snack foods	
	Subway Sandwich Shops	
	Mazda Motors of America	
	Mazda autos	
	MCI Communications Corp.	
	MCI, Friends and Family phone program	
	Bristol-Myers Squibb Company	
	Ban, Clairol, Nuprin, Ultrase	

*The score is based on the average number of sex, violence, and profanity incidents sponsored per 30-second commercial aired.

Life Chain set for Oct. 2

Life Chain '94 is scheduled to be held in cities across Mississippi on Oct. 2, from 2:30-3:30 p.m.

Life Chain is a gathering of Christians along city streets in a peaceful, prayerful show of support for the sanctity of unborn life. Participants pray and hold signs, which will be available at

designated information centers on Oct. 2.

For more information about Life Chain '94 events in your community, contact the Christian Action Commission of the Mississippi Baptist Convention at (800) 748-1651 or (601) 968-3800.

Revival Dates

Green's Creek, Petal: Sept. 25-28; Sunday, 11 a.m. and 7 p.m.; 7 p.m. nightly; **Gary Bowl-in**, **Brandon**, evangelist; **Rick Hamm**, music; **Michael Routon**, pastor.

East Mt. Zion, Baldwin: Sept. 25-30; Sunday, 11 a.m. and 7 p.m.; 7 p.m. nightly; **Castor Buse**, evangelist; **Rick Murrell**, music; **Gerald Cagle**, pastor.

Bethsaida (Neshoba): Sept. 25-30; Sunday, 11 a.m. and 7 p.m.; fellowship supper, 5:30; Mon.-Fri., 10:30 a.m. and 7 p.m.; **Gordon Sansing Jr.**, **Vicksburg**, evangelist; **Danny Skinner**, music; **Jerry Guess**, pastor.

First, Lake: Sept. 25-29; Sunday, 11 a.m. and 7 p.m.; Mon.-Thurs., 7:30 p.m.; **Harrison Weger**, **Laurel**, evangelist; **Donnie and Cynthia Stuart**, music; **Ken McLemore**, pastor.

Cloverdale, Natchez: Sept. 25-28; 7 p.m. nightly; **Bobby Dye**,

Many, La., evangelist; **David McGuffee**, pastor.

First, Yazoo City: Sept. 25-28; Sunday, 11 a.m. and 6 p.m.; Mon.-Wed., 12 p.m. and 7 p.m.; **Roy Raddin**, **Washington Association DOM**, evangelist; **Curtis Hatcher**, **Greenville**, music; **David Raddin**, pastor.

Foxworth (Marion): Sept. 25-28; Sunday, 11 a.m. and 7 p.m.; 7 p.m. nightly; **Billy R. Thomas**, **Lafayette, La.**, evangelist; **Steve Warren**, **Florence**, music; **Ladell Blanton**, pastor.

Looxahoma, Senatobia: Oct. 9-14; Sunday, 11 a.m. and 7:30 p.m.; Mon.-Fri., 7:30 p.m.; **E.B. "Zeke" Lancaster**, **Conway, Ark.**, evangelist; **Larry Reeder**, **Oxford**, music; **Alex Lawson**, pastor.

New Hope, Monticello: Sept. 25-30; Sunday, 11 a.m. and 6 p.m.; Mon.-Fri., 7 p.m.; **Gene Douglas** and **Tom Mercier**, evangelists; **David Williams**, pastor.

LifeAnswers

Ron Mumbower, Ed.D.
Minister of Counseling
First Church, Jackson

My former lesbian lover continues to call me. I have turned from that lifestyle but she really wants me back. What should I do?

Imagine driving down the same dirt road for years, with nice ruts where the wheels of your car run day after day. You decide you don't want to drive in the ruts any longer, so you take the steering wheel and fight to stay out of those ruts. When we turn from old desires, it takes tremendous effort to keep from falling back into old habits. Pray for God's strength to say "no" to your former friend; she is lonely and knows what buttons to push in order to weaken you. Pray for her, too, that she may see the light and understand the need for her to say "no" to that lifestyle. Develop a new set of friends, which can be the toughest part. Find a Sunday School class that will keep you busy in service to others. Search for a support group. Pray for a new friend with whom you can be honest about your temptation — a friend who will hold you accountable and will pray for your Christian walk. You need acceptance, companionship, and intimacy, and these can be found in the Christian church.

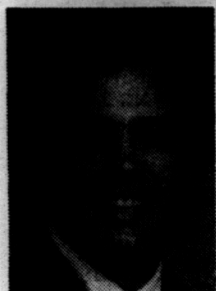
My wife is very sarcastic to

me in front of others. I try to laugh it off, but she really makes me angry. Otherwise we get along fine, so how can I deal with this?

Have you talked with her about your feelings? Does she know her sarcasm hurts you? What do you do with your anger? These are questions about you, but remember that you can change yourself even though you may not be able to change her. A critical spirit is often caused by anger or hurt. Keep track of when she does this and determine if there is a pattern. Ask her, "What are you saying to me that I am not hearing?" This sounds like a therapy question, but she may have a vulnerability or sensitivity that is easier to cloak in sarcasm than honesty. She may be trying to get back at you, get your attention, or she may not know how to express herself. If you coat her words with love and concern rather than defensiveness and anger, you may be able to get to the real hurt and pain. Just as a puppy will often bite its master as he attempts to remove a thorn from its paw, we humans will attack those we love when the pain is great. The reassuring and constant love of the master, however, aids in the removal of the deep hurt.

Send your counseling questions to LifeAnswers c/o The Baptist Record, P.O. Box 530, Jackson, MS 39205-0530. Please be brief. Name is not required. Remember: in time of crisis, your pastor can make recommendations on your counseling needs.

Uniform Making choices



By Richard Bradley
Joshua 24

In Joshua 24 we find one of the greatest challenges in all of the Word of God: "But if serving the Lord seems undesirable to you, then choose for yourselves this day whom you will serve, whether the gods your forefathers served beyond the River, or the gods of the Amorites, in whose land you are living. But as for me and my household, we will serve the LORD" (NIV). We must all choose to serve someone or some thing. God's desire is that we recognize our covenant responsibilities as Christians and actively choose to serve him. This was Joshua's choice and the choice to which he called the Hebrews and to which God calls us today.

Covenant renewals (vv. 1-2a). The Christian life is a life of renewal. In fact, the success of the Christian life depends on a series of renewals. This was Joshua's objective when he had the people gather together in Shechem. Like the Israelites, Christians need to periodically renew their covenant relationship with God.

Regular times of renewal will do several things for God's people. These times will remind us of who we are; we are the people of God and we are to live like it. These times will remind us of the One to whom we belong. As his people we are the peculiar possession of God and we are loved and treasured by him. Finally, these times will remind us of our responsibilities to God, to love him and serve him without reservation.

The source of all our blessings (vv. 11-13). The Bible is clear as to the source of every good and worthwhile thing that comes our way in life:

"Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning" (James 1:17, KJV). In verses 11 and 12 of this chapter, God reminded the Hebrews that it was not their cunning, ingenuity, or skill in battle which enabled them to take possession of the promised land. It was the Lord which went before them. Remember the terror in the hearts of the people of Jericho? It was not a fear of the Hebrews that they felt, the fear of the Lord had been put into their hearts by the Holy Spirit.

God is the great architect of every worthwhile victory in the Christian life. That which does not come from him, that which is not controlled by him, that which is not promoted by him, that which is not energized by him and empowered by him, does not last. The people were to remember where they got their homes, flocks, and fields, and in doing so they would remain faithful to the great Provider. Forgetting the source of their blessings would lead to apostasy and disaster.

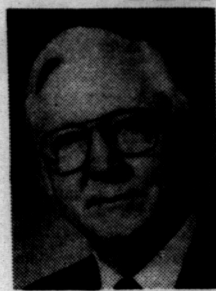
No one can choose for us (vv. 14-15). This life is one of choices. Life's most important choice centers in our relationship with God. We all either choose to have a relationship with God or choose to not have a relationship with God. To not choose is not a listed option. Joshua was clear about this in his instructions to the people. God had brought them to the promised land and now they would be scattering throughout the land to take possession of it. Once the land was conquered and they had taken full possession of it, what would they do with the God who had brought them there?

Studying Joshua's challenge to the people to choose between Jehovah or the gods of the pagans should motivate us to make wise and lasting choices regarding our relationship to God. To choose God is to choose light and life; to choose the gods of the world is to choose darkness and death.

Reaffirming our loyalty to God (vv. 16-25). It's one thing to talk about our loyalty to God, it's quite another thing to take steps to demonstrate or prove that loyalty. Joshua not only asked the people to commit themselves to the God who had brought them into the promised land, he asked them to do something to prove their commitment. When they were asked who they would serve, the people said: "We will serve the Lord" (v. 21b, NIV). Joshua then asked them to prove their commitment: "Now then," said Joshua, "throw away the foreign gods that are among you and yield your hearts to the Lord, the God of Israel." (v. 23, NIV).

Bradley is pastor, Handsboro Church, Gulfport.

Bible Book A song of love



By Raymond Kolb
Song of Solomon 1-8

Many different interpretations of the Song of Solomon have been presented by those who sought its true meaning. Some think of it as an allegory. Following this method, things, words, and happenings are given meanings different from their literal meanings. Ancient Jewish writers interpreted these poems as describing in figurative language the relationship between Israel and their covenant God, Yahweh (Jehovah). A number of the ancient church fathers and some modern Christians have followed the allegorical method and interpreted the lover and the beloved as references to God, or Christ, and the church. Often small details within the poems are seen as representing some aspect of that relationship.

It seems that the most commonly accepted view today is that of a literal interpretation, that the poems describe human love. This is the one followed here. There are other approaches to the interpretation, but the ones mentioned are the most common ones. It should be remembered that the descriptive language used throughout this book would be considered perfectly chaste in the oriental setting in which it was written. Different poems in this collection show some repetition. The collection seems to have been brought together to convey a message about the strength of love and to call for fidelity in a marriage relationship.

The beloved's praise of his bride (4:9-12). The first part of this chapter is an outpouring of praise by the young man for his beloved. Her natural beauty is such that he seems to see in all of nature something that reminds him of her and he draws on one illustration after another to describe her physical beauty. A little boy asked for an ice cream cone because he had seen something that reminded him of ice cream. When asked why that object reminded him of ice cream, his logical answer was, "Everything reminds me of ice cream." So it is with the one who is in love. Everything reminds him of the beloved. A young husband was spending several days on a trip without his wife. While on a farm he saw some red hogs and exclaimed, "Oh, that makes me think of my wife!" No, he was not comparing his wife to a hog, but he was missing his red-headed wife and almost anything made him think of her. So it is in these poems.

"You have stolen my heart, my sister, my bride" (4:9). Just a glance from her eyes starts his heart pounding. Then he tries to describe the indescribable joy he feels in her presence.

The bride's invitation, dream, and praise (5:9-11, 16). A dream turns into a nightmare (5:2-8). Only half asleep the young woman dreams that her beloved is knocking on her door. She opens the door but he is gone. She searches for him in the city and is beaten by watchmen. Then she calls on the "daughters of Jerusalem" to help her find him. They ridicule her by asking how he is different from any other. She describes him with many words of praise. She says he is so outstanding that he could easily be recognized in a crowd of ten thousand.

The bride and the beloved's mutual exclusive love (6:1-5). The friends then ask which way the beloved has gone so that they may look for him too. She tells them quite clearly, "I am my lover's and my lover is mine" (6:3). She finds him and hears more praise from him.

The strength and worth of love (8:6-7). "Place me like a seal on your arm; for love is as strong as death, its jealousy unyielding as the grave" (8:6). The seal over the heart or on the arm was worn on a cord hanging from the neck or as a ring on the finger. She wanted a strong affirmation of his love and she wanted it to be a declaration to everyone. Married couples often wear rings today. Though different from those, they are a public declaration that "We belong to each other exclusively." Love is as strong as death. Death is final. Marriage should be entered into as lasting, a point of no return.

The same advice is given to the "daughters of Jerusalem" at three different points in this book (2:7; 3:5; 8:4). Maybe this is just an older version of the modern True Love Waits.

Kolb is a retired missionary living in Clinton.

Life and Work God is faithful



By Ruth Allen
Deuteronomy 2, 1 Kings 8,
1 Corinthians 10,
1 Thessalonians 5, 1 John 1

There was once a man who seemed never to accomplish anything. He was always a failure, but one day his life was turned around. Here is his story: "When I was in college, I belonged to a fraternity initiation committee. My job was to drive my car at a tremendous speed straight toward some new members lined up in the middle of the road. They could not jump until they were told, which would always be at the last minute.

"It was a dark night, and my car reached 100 miles per hour. At the last minute, all the pledges jumped, except one. He was killed instantly.

"I left college after the tragedy. I married and had two children. But the look on the boy's face as I passed over him at such speed stayed in my mind all the time! I became moody and inconsistent, and I became a drunkard.

"I was drinking at home one morning when there was a knock at my door. As I opened the door, I saw a woman who looked vaguely familiar. She introduced herself as the mother of the boy I had killed. She said she had hated me for years and wanted revenge. Recently she had given her life to Christ and had experienced forgiveness. She said, 'I am here to let you know I forgive you.'

"I looked into her eyes and saw permission to forgive myself, to be the kind of person I could be had I never hit her son. Forgiveness changed my life."

In 1 John 1:9, John says, "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness."

The reassuring fact of God's faithfulness has been that God, through human history, has been willing to forgive sins. In the Bible this fact is manifested over and over. Several wonderful truths have emerged concerning the faithfulness of God. These facts delight the hearts of Christians and convict sinful humanity. Some of the great promises of God are:

1. **Because God is unchangeable in his nature, he remains faithful, even though his people are unfaithful.** Moses proclaimed to the children of Israel that "God is a God of truth, without iniquity, just and right." God "is the same yesterday, today, and forever."

2. **When God makes a promise, he honors his word.** King David accumulated materials for construction of a temple to honor God. However, he was not allowed to lead in the actual construction because blood was on his hands. God did tell David that "it was well that it was in his heart." God kept his word, and David was denied his desire to build the temple just as Moses was denied entrance into the promised land. One can be sure that God honors his word, without exception!

3. **God is faithful to those who are tempted.** God's faithfulness is man's guarantee that he'll never be tempted beyond his strength. The Lord offers his people a lifetime warranty covering all temptations. With God's assurance, no one's temptation is beyond resistance. However, God's children must cooperate in evading temptation. Curiosity presents one of the greatest dangers for temptation. Living conditions were ideal in Eden, so the sin of Adam and Eve was not prompted by a desire to better their environment. Curiosity was one of the lures that got them into trouble. In the African bush, the leopard catches and devours the antelope because of curiosity. The leopard conceals himself in the tall grass; when the antelope passes nearby, the leopard, inviting the antelope to take a closer look, gently sways the grass. In the brief moment of closer inspection, the leopard attacks. God has promised to be faithful in assisting during temptation; but his children must do their part in refusing to yield to close inspection of temptation.

4. **When Christians receive salvation from God, God is trustworthy to securely sustain those who have been redeemed.** Christians can trust him "to be with us to the end of the age," for he faithfully guards their footsteps along the way.

God is faithful to forgive. What a glorious blessing! Christians need to claim this promise which God has made to be faithful to those whom he loves and has forgiven.

Allen lives in Jackson.

capsules

CONFERENCE WILL FOCUS ON RELIGIOUS RIGHT'S ATTACK ON PUBLIC SCHOOLS: WASHINGTON, D.C. — A major national conference focusing on the Religious Right's assault on the American public school system is scheduled for Nov. 13-14 in Washington, D.C. Sponsored by Americans United for Separation of Church and State, the event will feature debates between key supporters of the public-school system and advocates of the Religious Right viewpoint. "The American education system is under full-scale assault by Religious Right radicals," said Americans United Executive Director Barry W. Lynn. "TV preachers are spreading propaganda about the public schools, charging that they teach 'witchcraft,' 'humanism,' and other 'anti-God' ideas. Religious Right groups are trying to tear down the wall of separation between church and state and take over schools, from the teacher's desk to seats on the school board." The conference, titled "Public Schools Under Assault: Why the Religious Right Must Lose," will be held at the Washington Vista Hotel in Washington, D.C. For further information, contact Americans United at 1816 Jefferson Place NW, Washington, DC, or call 1-800-875-3707.

BILL TARGETS USE OF CHILDREN IN PROSTITUTION, PORNOGRAPHY: WASHINGTON (BP) — The crime bill signed into law Sept. 13 by President Bill Clinton includes measures targeting overseas child prostitution and the importation of child pornography into this country. The new law penalizes Americans who travel in foreign lands for the purpose of having sexual relations with children under the age of 18. The measure seeks to limit sex tourism, a practice in which citizens of the United States and other Western countries travel to foreign sites where children are available for purchase as sex partners. "While there are many aspects of the crime bill which are and will remain controversial," said Richard Land, executive director of the Christian Life Commission, "I am delighted that the bill includes provisions to punish Americans who go overseas through sex tourism for the specific purpose of having sex with children and to punish those who abuse children in pornographic materials intended for importation into this country."

CBF GRAPPLING WITH MISSION STATEMENT: ATLANTA (ABP) — Leaders of the Cooperative Baptist Fellowship, grappling with the group's identity and future Sept. 9, steered clear of any talk of forming a new denomination and focused instead on developing a loose-knit, user-friendly network of churches and individuals. The CBF's Coordinating Council heard a report from a task force trying to write a vision and mission statement for the three-year-old organization of Southern Baptist moderates. The mission statement includes seven core values — inclusiveness, diversity, innovation, efficiency, a "dispersed" form of governance, partnerships with independent church resource producers, and servanthood — that define the personality of the Fellowship and how it will function. No action was taken on the statement, which will be revised and resubmitted at the council's February meeting. The consensus of the draft document and the discussion it generated during the meeting was that Fellowship leaders are not interested in forming a traditional denomination, but are committed to finding a new model for how like-minded Baptist churches relate to each other.

POPULATION DOCUMENT "BETTER" BUT STILL FLAWED, SBC ETHICIST SAYS: WASHINGTON (BP) — The final product of the recent United Nations conference on world population was "better than it would have been" without strong religious influence but remained seriously flawed, said a Southern Baptist ethicist who participated in the summit at Cairo, Egypt. The action plan from the International Conference on Population and Development was adopted without reservation by more than 150 countries, while the Vatican and about 20 countries signed on to the document but without endorsement of various portions of it. Dan Heimbach, associate professor of Christian ethics at Southeastern Seminary and conference participant, criticized the document because it says abortion "should be safe" where it is legal; does not present the two-parent home as the ideal; and says adolescents should receive "special family planning information."

SEBTS'S BAILEY SMITH CHAIR OF EVANGELISM DEDICATED: WAKE FOREST, N.C. (BP) — Southern Baptist evangelist Bailey Smith preached Sept. 6 in the dedicatory service of the chair of evangelism named in his honor at Southeastern Seminary, Wake Forest, N.C. Southeastern's trustees voted to establish the Bailey Smith Chair of Evangelism last March in response to a \$1 million endowment given for that purpose. The seminary's president, Paige Patterson, introduced Smith, citing evangelistic successes of Smith's ministry: "During Bailey's 12-year pastorate at the First Southern Baptist Church of Del City, Okla., the church averaged more than 1,100 baptisms per year; and in one year, more than 2,000 person were baptized." Smith recited a litany of statistics which reflected "people who have lost the right pathway," he said. "In my home town of Atlanta, only one in 10 homes has both biological parents. Dan Quayle was right, and Murphy Brown was wrong; children do need both parents, because single-parented teens commit 85% of all crimes by teenagers."

Rwandan refugees, Tanzanian Christians find spiritual food

KARAGWE, Tanzania (BP) — The old woman could barely move, yet she walked-danced her way ever so slowly to the front of the crowd.

She carried a few coins, Rwandan francs. When she bent to put them in the offering basket, she tottered and almost fell. But she didn't. And — just as slowly — she shuffled back to her spot under the tree.

It was Sunday morning in Kagenye refugee camp in northwestern Tanzania. Rwandan Baptists and fellow Christians gathered under a tree in the hot sun, surrounded by straw-and-plastic huts of refugees, and gazed across the river to the hills of Rwanda.

"We didn't need to come in and start churches — they brought their churches with them," observed Rob Moor, a Southern Baptist missionary in Tanzania and project coordinator for Baptist Relief Services in the camp.

When refugees return to their homes in Rwanda, they will carry what they have learned at the nearby Baptist Hospitality Center, conceived and owned by the local Tanzania Baptist Association. Tanzanians also will have grown in their faith, and the center will remain for outreach in the community, Moor added.

The refugee situation already has had a major spiritual impact on Tanzanian Christians.

One pastor friend, after surveying the camps, came to Moor and confessed:

"I have spent most of my time worrying about my needs and asking God for things for me and my family. After seeing these refugees, I realize I don't have any needs. I'm going to lead my church to help these people."

Of course, the deepest needs of the Rwandans aren't met by food, clothes, and medical care.

"The real problem is that no one in these camps did anything wrong, if you listen to what they say," Moor said. "All the wrong was by the other side, other folks."

Janet Hooten, a Southern Baptist missionary forced to flee Rwanda's violence and currently working in the camps, agrees.

"In the past it was easy to say you were a Christian in Rwanda, but now the proof will be in the changed lives," said the missionary from Knoxville, Tenn. "Rwandans



LANGUAGE BRIDGES — Rwandan refugees are always pleasantly shocked when a foreigner speaks their language. And when, like missionary David Hooten (right), that foreigner says he and his family also had to flee their home in Rwanda, bonds are quickly established. Hooten and his wife Janet met a traditional singer (left) while visiting in the refugee camp. Hooten shared his story and a testimony to the power of Jesus Christ, and the singer composed and performed a ballad telling the history of the Rwandan civil war since 1990. When the singer chanted, "Foreigner live forever, God has sent you to help us, foreigner live forever," hundreds of Rwandans who had gathered around shouted their agreement. (BP photo by P. Kevin Morley)

have seen more sin in the past six months than in the rest of their lives, but with great sin comes the opportunity for great confession and the opportunity to experience great grace.

"The only thing David (her husband) and I cling to as we hope to go back home to Rwanda is that God is preparing to do a great work — and that work will be preceded by confession and repentance by everyone who has sinned."

Yet until recently, the missionaries had seen no evidence of any remorse in the camps, which contain Hutu people who watched — or participated — in the killing of Tutsi men, women, and children in Rwanda before fleeing to Tanzania. But in the same outdoor worship service, after the offering and the singing, people with spiritual needs were invited to come forward.

Out of a crowd of 150, about 30 men and women walked to front, talked to the pastors, then knelt and prayed. Four or five then told why they had come forward.

David Hooten quietly translated,

emotion flickering in his eyes.

"They're talking about their part in the killing in Rwanda," he said. "One man said he and his wife had dropped out of the choir because of the great sin in their life. They knew they couldn't sing to the glory of God with that sin in their life — so they had just stopped coming to church. But today they have come before the church to confess their sin and to say that God has forgiven them so they can return to the fellowship."

Hooten looked across the valley toward the mountains of Rwanda, his yearning to go home unspoken but plain.

"That's the first time we've heard anything like that," he said. "Maybe the great thing God is going to do is starting right here."

Bibliocipher

By Charles Marx
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HTRJ ZSYT RJ, FQQ DJ YMFY QFGTZW FSI FWJ
MJFAD QFIJS, FSI N BNQQ LNAJ DTZ WJXY.

RFYYMJB JQJAS:YBJSYD-JNLMY

Have fun with cryptography and exercise your Bible knowledge. A King James Version Bible verse has been encoded by letter substitution. The same letter is substituted throughout the puzzle. Solve by trial and error. Answer to last week's puzzle: Proverbs Fourteen: Five.

Baptist Record

Septer

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